

AN EXCELLENT^{N^o 2} TREATISE OF CHRISTIAN

RIGHTEOVSNES, WRITTEN FIRST
in the French tongue by *M. I. de l'Espine*, and
translated into English by *I. Fielde*, for the
comfort of afflicted consciences, verie neces-
sarie and profitable to be read of all Christi-
ans, as well for establishing them in the true
doctrine of Iustification, as also for enabling
them to confute the false doctrine of all Papi-
stes and Heretickes in that point.



Imprinted at London by Thomas Vau-
troullier dwelling in the blackfriers.

1584.



To the Reader.

Loe here the ioy of Christians all,
laid vp within this booke:
To teach the way that leades to life,
whereon ech man may looke.
It is not we, but it is he,
That freely giueth life:
That none but he, may praised be,
without gaineſay or ſtrife,



TO THE VERTVOVS

AND MY VERY DEARE

FRIENDE THE LADY ELIZABETH

Terwhite I. F. wiseth encrease of godlinesse, and

constancie in the true religion of Christ to the end

and in the ende.

RIGHT vvorshipfull, and my
 very good Lady, after I had per-
 used this little treatise of Chri-
 stian Righteousnes, as it vvas
 first vwritten in the Frenche
 tongue, I tooke great comfote in it and
 thought it to be very necessarie, to be turned
 into English for the benefit of Christes poore
 Church. I therefore as occasion serued at con-
 uenient times, performed that I purposed,
 vwherein I haue studyed to be as simple and
 plaine (because of the vnlearned) as possiblie
 the matter & phrase of that tongue vwould
 suffer me. I am not ignoraunte vwhat an
 hard thing it is to translate vuell, and con-
 traryvwise, how easie a thing it is for ene-
 ry carping Momus, or ignoraunt Zoilus to

A ij

finde fault : but herein I shall as God shall assist me, arme my selfe vvith patience to beare vvhatsoever hath bene, is, or shalbe layd vpon me. This only shall comfort me, that I vvalk not before men, but before God: in vvwhose presence I protest, that according to the simple knowvledge he hath giuen me, I haue dealt simplie and sincerelie. Of all vanities I esteeme it the greatest, to hang vpon the blastes of mens mouthes. They that are that vvaie caried highest, and haue not the testimonie of good consciences, neither seeke to approue them selues to God, to vvhom they must stand or fall, they shall finde no comfort in it, in the day of death. It little auaieth a man to be iustified of the vvhole vvorld, and to be condemned before God. Therefore God giue vs grace to vvalk as in his presence, that vvhatsoever vve take in hande, it may be consecrated to him, and haue an excellent blessing vpon it. I haue dedicated my labours herein to your good Ladyshyppe for sundrie causes, though I deny not, but my meaning is to make them common to the church of God: first that they may be a testimonie to
all

all posteritie of your forwarernes, fidelity
and sinceritie in the religion of Christ Iesus:
Then, of my bounden dutie and good will to-
wardes you. And I most humblie beseech you
in the eyes and sight of the whole worlde,
that you constantly and inuiolably holde and
keepe that blessed hope of your best inheri-
tance. And as God in mercie hath drawen
you out of the sinke and mier of Poperie and
of the false worshippe of God (whereto,
as to all other vices we are most apt by na-
ture) to the true religion of Christ, so goe for-
wardes, and most humblie and continualie
thanke him for it. Acknowledge it the grea-
test benefit that euer in mercie he could haue
bestowed vpon you. Beware of the world,
that maketh least accompt of this most excel-
lent, & vvaightie thing. Study by all meanes
to answere this holie and excellent calling,
that your religion may shine as well in
workes as in wordes, in an holy conuersa-
tion as in a sincere profession. Know assured-
ly that where the truth of God raigneth,
there the kingdome of Sathan decaieth, the
strength of sinne abateth, the pleasures of

the flesh are restrained, and Iesus Christ by the scepter of his holie vword & blessed spirit, continuallie vworketh, to the daielie mortifying of the outvvard man, & quickening the in vvard, to the brideling & mastering of the affections of the minde: till it be renewed, reformed & chaunged into his holie obedience, and so by little and little be translated into his kingdom. And till this be brought to passe, you shall neuer feelee vwhat Christes righteousness is (vvhich is our only happines) vvhether of this booke so notablie & cōfortably entreateth. The Lord Iesus open your hart, & giue you vnderstāding in al his misteries, that you may see his great glorie, till you may comprehend vwith all Saincts the height, depth, vwidth & length of his glorious righteousness, laying hold vpon it through a liuely faith, and so be sealed vp through him (as I doubt not but you are) to euerlasting happines. Fare you vwell most humble from my poore house in Grubstreet this second of Nouember 1577

Your good Ladiships bounden
in the Lord. I. F.

A N



AN EXCELLENT TREATISE, OF CHRI-

STIAN RIGHTEOUSNES

made by *M. I. de l'Espine*, Minister
of the word of God, and newly
put forth for the instruction
and consolation of the
children of God.



IHERE is not any one article
in all our Christian Faith, the
knowledge whereof can bee so
healthful and necessarie vnto vs,
as this of Christian Righteous-
nesse. But forasmuch as vpon this righteous-
nesse dependes euerlasting life, and this right-
eousnes vpon Faith, and of Faith commeth
that knowledge which we haue of the promi-
ses of our God, and of Iesus Christ, who is
the onely mean, that they are applyed, and
freely accomplished towarde vs, without ha-
uing any respect to any of our works: It beho-
ueth for the better vnderstanding of all these
thinges aright, that we lay them forth in or-
der, & beginne with the definition of Christian

Abac. 2. 4.

Rom. 1. 17.

Rom. 3. 24.

Eccl. 11.

2. Cor. 1. 28.

*The defini-
of righte-
ousnes of
the Philo-
sophers &
Schoolemen*

righteousnes. But it must be noted that in the holy Scripture the signification and vse of this word (Righteousnesse) is farre different from that which is vsed in the bookes of the Philosophers & Schoolemen : because they take righteousness, for a certaine habite and qualitie, which being shutte by in our soule, enclineth vs to liue honestlie, and in such sort to order the course of all our actions, that they be fully framed to reason, and to those rules that are set forth vnto vs in the Lawe : A thing that we can not do perfectly, seeing that we are loaden and compassed about with so great infirmitie, and for that our nature being so diseased and corrupted, it yrketh vs, and wholly turneth vs, from the loue, studie and exercise of that which is good : and contrariwise disposeth and prouoketh vs to embrace and followe vice, with a maruelous will and readinesse. Besides we are driuen and led in this case by many tentations and assaltes, wherewith the flesh, the worlde and deuill doe continually assaile vs. Wherefore we must conclude, that in the whole world, there can neuer be found a righteous man if righteousness be to be measured according to that definition, which the Philosophers haue giuen : and that it be established, in a perfection of vertue, which

we

We must more loue, esteeme and honour, the
any other good, and apply our whole spirite,
and all our vnderstanding to attaine to it,
and possesse it: without thinking at any time
that this is anie meane to make vs to be ac-
counted righteous before God, in whose pre-
sence and iudgement all our woꝝkes shall e-
uer be found imperfect and damnable, if they
be examined according to the rigour of his
righteousnes.

*Iob. 4. 18.
and 9. 3.
E 25. 4.*

To vnderstande then what this Christian
righteousnes is, and in what it consisteth, it is
meete to note; that righteousnes and iudge-
ment are correlatiues, and for the better vn-
derstanding of the one, it must be referred to
the other. The which thing may easely be ob-
serued in many places of the new Testamēt, *Rom. 3. 4. 5.*
where righteousnesse is referred to iustifica-
tion, and iustification to righteousnesse. In
such sorte, that comparing these places one
with an other, a man shal find that righteous-
nes is no other thing but the meane whereby *What righte-*
we are iustified before the iudgement seat of *ousnes is.*
God. And that iustification is nothing else but *What in-*
a release of our sinnes which we obtaine there *stification*
through the fauour, and in beholding the me- *is.*
rite of Iesus Christ, which there is imputed
vnto vs.

Many
kinds of
iudgements.

But here it is to be noted, that there are many kinds of iudgements differing one frō the other, that is to wit, there is the iudgement of God: the iudgement of the law: the iudgment of men, & of our own conscience: and we must know whether our own righteousnes be sufficient to satisfie & answere to euerie one of these iudgements, and whether the same in any of these, can stand vs in steede to obtaine an acquitment and deliuerance of the accusatiōs that are propounded by our enemies there against vs.

The iudgement of
God.

Psal. 39. 6.
12.

Psal. 51. 7.
& 62. 10.

Similari-
ties shew-
ing the cor-
ruption of
man, and
his unabi-
litie to doe
good.

Concerning Gods iudgement which is the first of the foure, we must answere that it is impossible there, that we can defend vs, if we haue no other thing to bring forth & alleage but our owne innocencie: forasmuch as our thoughtes, our affectiōs, our words, our actiōs & generally our whole life & nature being examined, it shalbe found that in mā is nothing else but vanitie, & to be short the very matter of death & damnation, for how can an euil tree bring forth any good fruite: & how can rotten and woormeaten seede, engender any thing, but like it selfe: In like manner how can a man from a poysoned & infected vessell drawe one drop of good wine: let vs conclude then, that we neither do, nor can do any thing, that
may

may be able to abide that rigorous examina-
tion of the iustice of God, and that in vs & in
our whole life there is nothing that can tyere
warrāt & deliuer vs but his mercy alone. Be-
cause we are as the Prophet saith; a wilder-
nes altogether ouergrown with bushes, brā-
bles & briers, which are good for nothing, but
to be burnt, & a very dunghill of corruption
where there is nothing (as S. Augustin saith)
but euen the very sincke & abundance of mi-
serie and filthines.

ose. 2. 3.

*In his book
of confessi-
ons. 2. chap.*

10.

The beginning the of our righteousness is,
that we accuse & condemne our selues, & that
we confesse before God that (which he know-
eth well enough) to wit that we are nothing
but dust and corruption.

*The begin-
ning of our
righteous-
nes is to
know our
unrighte-
ousnes.*

The prodigall childe withdrawing himselfe
far from his fathers house, neuer thought that
he could returne thether or attaine to righte-
ousnes & vertue, from which he was falne, but
by the knowledge & feeling which he had of
his faultes, and the sure persuation which he
had conceiued to confesse them.

*The exam-
ple of the
prodigall
childe.
Luc. 15. 18.*

The Publican comming to the temple loa-
den and couered with vice and sinne, had re-
membzance of his vice & wretchednes, which
he with great grieve and deepe gronings con-
fessed: whereupon it came to passe that he re-

*The second
example of
the Publi-
can. Luc. 18
13. 14.*

turned righteousness into his owne house.

3. Example
of David
and of Pe-
ter.

2. Sa. 12. 13

Luc. 22. 62.

After David & holy Peter were turned a-
way from God, through a great unkindnes &
forgetfulness, as well from him, as from those
graces, which they had receiued of his large li-
berallitie, had they any other meane to be re-
conciled vnto him, but by the acknowledgmet
& confession of their sinnes? whereupon we
must conclude, that by this we must approach
before god. And that there is nothing that doth
more allure & knit vs to him, then a penitent
heart which (as S. Aug. saith) feeleth and con-
tinually bewaileth his sinnes & imperfeciōs.

The ac-
knowledge-
ment of our
miseries is
the founda-
tion of our
religion.

A simili-
tude shew-
ing the
good that
commeth of
humilitie.

1. Sam. 15.
17.

This humilitie is not onely the foundation
of our righteousness (as John Chrysostome
saith) but also of al our religion, the which de-
caieth as soone as we begine to conceaue any
opinion of our selues or of our owne vertues.
He (sayth S. Augu.) will not be any longer of
the body, that refuseth to be humble & to make
himselfe litle with his head: for ordinarily as
the valleyes are more abundant and bring
forth more fruit then do the mountaines, by
reaso that being more low, they receaue more
commodiously all the dew & fatnes which fal-
leth and descendeth from the hie hilles: euē s^e
it behoueth that we be more low & humble in
our owne eyes, if we will, that God replenish

vs

vs with his graces : the which may finde no place in vs , if we presume any whit of our vertues . Which thing Iesus Christ sayth to those scribes & Pharisees, whom he saue arrogant and presumptuous, and puffed vp with a vaine & false opinion , that they had conceiued of their owne righteousness: you iustifie your selues before me, saith he vnto them: but God knoweth your hartes within , before whom, they oftentimes are most abhominable, that are in greatest credit & reputation in the worlde. Luc. 16. 15.

Wherefore when there is any question concerning righteousness, we must diligently take heede that we be not like those that are sicke of the dropsie, who by reason of the grossenesse of their bodies, seeme to be in good estate: notwithstanding they be full of nothing but water and such euil humours , which in the ende are the cause of their death. Pride is quite contrary to our health. A similitude.

Let not then that outward appearāce which we may haue of any vertue begile & deceiue vs, because that all the vertue, that we can procure for our selues, can no more endure before God, then ware before the fire . And as there needeth no more but one pinne or pricke to pearce a bladder, & to make al the wind therein inclosed, incontinently to come forth : euen so there needeth no more, but one very litle ten- A similitude, shewing that all the perfection that men in any wise may haue, is nothing else but imperfection before God.

tation to pull the vizarde from hypocrites, & to discouer them to euery mā, who shal know, after that they shall be sifted, that there was nothing but a colour and an imagination of all the reputation of righteousness & vertue, which they had gotten amongst men.

Rom. 10. 3. Let vs not make then any accompte of all the righteousness which can be in vs, nor let vs not bring it to the iudgement of our God, to better our cause, or to win there by lawe any thing for vs. Forasmuch as there was neuer any other cause of the ruine of the Jewes, nor any thing that ouerthrew them, & made them frustrate of the hope they had to attaine to the righteousness which they pretended, but the onely presumptuous opinion they had conceived to be able to appeare there, through their owne righteousness.

2. Cor. 3. 5. Now to the end we fall not headlong into the like daunger and inconuenience, let vs acknowledge & feelee in our selues, that we are not able to thinke one onely good thought, but let vs be resolved in this that all our abilitie is from the alone grace & bountie of our God. *Rom. 3. 27. and 5. 2.* For all our glorie (as S. Paul sayth) is excluded, & we haue not any thing in our selues, whereof we may boast our selues.

For being naturallie dead in sinne as we
we

We are, can we haue any good motion or feeling? But it is certaine that befoze our regeneration, & befoze we be called through the grace of God to the knowledge of him: we are blinde and can not see any whit of the mysteries and secretes of God. Moreover, we are deaffe & can not heare his voice: we are sicke of the palsey and impotent, and not able to walke in his waies: we haue an hart of stone, which bringeth forth no good affection: and a mouth full of bitternesse & cursing, and we are as an open graue, from whence cometh nothing but stench and corruption: to conclude, we are altogether dead, depriued of all good, in such sort, that we haue not any good vse of our reason. Let no man flatter himselfe (sayth S. Augustine) forasmuch as we are nothing of our selues but deuils & Sathans: that is to say, of our owne nature, we are enemies of God, of his honour, of his lawe, and of all vertue: and there is not any other difference betwixt vs and Deuills, but the onely pitie, which God hath vnto vs, & the gracious fauour which it pleased him to shewe vnto vs. And although God hath accepted of vs, & that being receaued into his couenant, we are consecrated vnto him to be his temple: notwithstanding all these great & incōprehensible fauours which

Arguments to proue the corruption & vnrigh- teousnes of man before God.

1. Cor. 2. 14. Deut. 14. 4. Exec. 11. 12 19. & 36. 26.

Rom. 3. 13.

Augustine vpon Iohn.

he hath shewed vs, we ought not vtterly to abolish the remembrance which we ought alwaies to haue of our horrible corruption. The Scripture to the end to beat downe our presumption, & to keepe vs mindful of the corruption of our nature, putteth vs continually in remembrance, that we and all flesh are nothing but grasse, moymes meate, dust, and filth, as Dauid saith that God knoweth vs, and whereof we are made: and that to be brieue, we are nothing but dust and putrefaction: yea that the greatest & goodliest of the whole worlde with all their commoditie and beantie, which men so much esteeme, are nothing but vanitie: and that if they were put into the ballaunce to be wayed with nothing, nothing should be found heavier then they. Being then so noted in the Scripture, yea when we are so adorned & enriched with the great & precious giftes of our God: in what estimation shall we haue righteousness and vertues whereof we thinke to haue so great plentie?

Iosue. 40. 6.

*Psal. 103.
14.*

Psal. 62. 10

*A simile
rude to
shew the
hypocrisie
and misery
of man.*

We do as marchantes, who alwaies praise & esteeme their wares and merchandise more then they are worth: euen so doe we of our vertues: but when they are examined & prised by those which know them, as by the spirite of God & his Prophets, they are altogether iudged,

as old ragges, torne, tyed togeather & patched
 vp againe: & as olde images new gilded ouer,
 which outwardly haue some glistering & shew
 but within are nothing but dust & durt: or, as
 counterfeit mony, which is of ill mettall how
 goodly a print soeuer it haue. All our righte-
 ousneses saith Esay are as old ragges, foule
 & lothsom to see. S. Paul albeit he walked in
 the law, without rebuke, and that he felt him-
 selfe not culpable in any thing in his consci-
 ence nor willing to haue transgressed: yet not
 withstanding he esteemeth his righteousnesse
 as dongue. Daniell praying vnto good, allea-
 geth not his owne righteousnes and vertues,
 neither the righteousnes & vertues of his com-
 pagnions, to the end to cause God to encline,
 and to heare his prayers. Now (saith he) that
 we are before thy face, we can set nothing be-
 fore thee, nor propound any thing on our part
 but shame and confusion. Cursed (sayth Au-
 gustine) be all our righteousneses, if they be
 iudged without the mercie of God. And Ter-
 tullian: All the good that we do (saith he) and
 all the righteousnesse and vertue which is in
 vs, is nothing but shame and reproch.

*Testimo-
 nies of the
 Scriptures,
 & Fathers
 to proue the
 vnrigh-
 tounes of
 man before
 God.*

*Phil. 3. 8.
 Dan. 9. 5.*

Augustine.

Tertullian.

When they spake these things, it was not
 without great reason, because there is no righ-
 teousnes & vertue in vs, which is not defiled

& polluted with great vices. Also, there is not any faith which is not mingled with an infinite number of doubtles, errours & fond imaginations: nor likewise, any godlines which is not cōtamine with innumerable scruples & superstitions. To conclude: all our wine (as *Esay. 1. 22.* *Esay* sayth) is mingled with water, & all our coyne is full of darnell and durt.

These similitudes and other following, shewe the beastly pride of them, that thinke to haue in themselves wherewith all to stand before God
Ier. 9. 23.

Now if a man would boast of his strength and health, and yet were subiect to a thousand diseases: or of his knowledge, and yet were ignorant of all good learning: or of his riches, & yet were indebted & endangered to the whole world: would not euery one mocke him as an idiote and a foole? euen so we as wel shew our ignorance, and what slender vnderstanding we haue, when we will attribute any righteousness to our selues, and boast our selues in it, be it neuer so little.

He that is strong (sayth *Jeremie*) let him not boast and presume of his strength, nor he that is wise of his wisdom, nor he that is rich of his riches, because that, if we cōsider what we haue one the one side, we must marke what we lacke one the other. And when all shalbe wel cast, it shalbe found that the expence will farre surmount the receipt, and the debts are much greater, then the rouenue. Moreover,
all

all that is greatest vnder the Sunne, and that which men most wonder at and worship in the worlde, is nothing else (as Solomon saith) but vanitie. Is there any thing so stable and durable, which is not mutable, transitorie, & vncertaine? What madnes then is it to make so great a matter and so highly to esteeme of our selues, for thinges of so small valew? We are oftentimes like to those that dreame and wake againe, who whē they are a sleepe think to haue found some great treasure, and haue a great ioy in it: but after their wakening, they see that all is vanished like smoke, wherupō they bere & grieue themselves. Likewise when we thinke that we are righteous, this is a dreame, which passeth through our spirites & vanisheth as soone as we are awake & are deliuered from the darkenes of ignorance, wher in we were a sleepe and buried. So Paul whilst he was ignoraunt, without a true & right knowledg of the law, thought to be righteous, and felt not sinne any whit raining in him, vntill that God by his grace, had illuminated him, & made his will by the law known vnto him, & so cōsequently the lustes, & corruption y^e was in his nature. The which made him soone enough to forgoe the opinion which he had cōceaued of his own righteousnes and vertues.

*Eccle. 4. 2.
and. 1. 1.*

A similitude.

An example in Paul before his conversion.

An other similitude.

After that we haue well swept our chambers, it seemeth vnto vs that they are very cleane: And yet notwithstanding, when the sunne cometh, to enter there by the windowes we perceauē streightwayes by the beames an infinite deale of dust, which the Philosophers call moles: euen so oftentimes before we be well instructed in the law of God, if we be exempted from grosse & palpable sinnes, such as are murthers, whoredomes, thestes, we glory that we are perfect & innocent. But when our consciences come to be discried by the word of God, & that Iesus Christ who is the light hath entred there by his spirit: then he maketh vs to see by his beames an infinite nūber of faultes & imperfeciōs, which are hidden in our harts, as are the serpents in their holes. Saint Paul saith that he neuer vnderstood, that concupiscence was a vice, vntill he had seene in the law, that it was there forbidden. Yea, but had he not learned this in the schoole of Gamaliell, before his conuersion? I grant, as concerning the outward barke & superficially. But he had not attained yet to the bottome, the which we can not do, vntill we haue bene in the schoole of Iesus Christ, who in the law will make vs truely to know both God & our selues, eue as the sunne shining by his brightnes maketh vs
to

Rom. 7. 7.

to see it selfe, and all things with it.

In the night by reason of the darknesse spread vpon the earth: all thinges are hid and couered: which causeth that we can not discerne and discover the spottes which we haue in our faces: but when the light beginneth to appeare, and that we take a glasse, to beholde our selues therein: then they are discovered & shew them selues: euen so likewise during the time that we are couered with the darknes of ignorance, the vices that dwell in vs are hid den there, and oftentimes we thinke, being leproous and deformed, that we are beautifull and perfect: but our eyes being open, and illuminate by the spirite and grace of our God, & taking the glasse of the law, therein to behold the estate of our nature and our life: then we beginne to know the great & grieuous imperfections that are in vs: & we attonce loose the opinion which we had conceived befoze, of our owne righteousness and vertues.

We are oftentimes like vnto drunkardes who being ouercharged with wine & meate, haue no maner of knowledge or feeling of the case wherein they are, nor of any thing else, & yet hauing their face couered, and all to be rayed with dirt, they can not perceauie it vntill that their wine be drunken, and their

braine deliuered from those fumes & vapours
 whereby they were so letted, and darkened.
 We likewise, before we be regenerate, are in
 such sort besotted with a loue that we beare to
 our selues, and with a vaine opinion that we
 haue conceined of our selues, that we know not
 the filthinesse & villanies wherewith we are
 berayed. But when the light of the spirite and
 word of God beginnes to breke forth vnto vs,
 we come by little and litle to breake & scatter
 those cloudes, which were before our senses, &
 recouering the view of our reason, we beginne
 to awake our selues, and discover the pitifull
 and miserable estate wherein we are. And
 looke as this knowledge groweth and encrea-
 seth in vs, so much the more it augmenteth &
 encreaseth the knowledge of our vices & im-
 perfections. As we may see by experience in
 the fathers, who though they were notable &
 excellent personages, and marked with al no-
 table vertues: yet notwithstanding they made
 no accompt of them: but contrarywise they co-
 fessed: that they were the greatest sinners in
 the worlde, as a man may see by those goodly
 confessions which the scripture mentioneth, to
 haue bene made of Abraham, Isaac, Jacob, Da-
 uid, Ieremie, Daniell, S. Paule, S. John,
 and generally of the whole Church: by which
 we

*The Pa-
 triarches,
 Prophetes
 and Apo-
 stles: in
 whom they
 sought
 their righ-
 teousnes.*

We would iudge them to haue bene the most wicked men, which were vpo the earth, if we knew not the humility, that was in them, and in what contempt they had them selues and their workes, for the great knowledge they had of the law of God: the which engendred in them an other thing, to wit the knowledge of the imperfection which was in them and in their life, when they came to measure it according to the rule of the law, & brought all their thoughtes, desires, wordes, and actions, to be tryed by the will and ordinance of God.

We say in a common prouerbe, that such a one as thinketh himselfe in best health, carieth death in his bosome. Which must not onely be vnderstood of the bodely health, but also of the health of the soule. For the diseases of the body are nothing so daungerous, as those of the soule: because that very many (albeit their hartes are ful of distrustes, doubttings, errors, false opinions, ingraticitudes, enuies, reuengements, darkenes, ignorance, and other deadly diseases) neuerthelesse they thinke themselves in verie good health, and that their righteousness is sufficient to enable them, to answer and satisfie the iudgement of God. As that proude Pharisee, who in neede of humbling himselfe before God and confessing his faults

A similitude taken of a common prouerbe.

Luc. 8. 11.

Mat. 19. 20

Lec. 2. 23.

to him setteth foorth and extolleth his owne woꝝkes in his prayer . And the Scribe that bragged , that he had accomplished the whole law:and the Sinagogue, that boasted her selfe of her owne innocencie, & in that, that she had not sinned. Wherefoze God caused complaint to be made against her, to conuince her of hypocrisie, and of the sinnes that shee had forgottē, thꝛough negligence, and of the loue, that shee ought to haue boꝛne vnto him.

Although then that God doth not alwaies discover our faultes wholly vnto vs , he will not therefore that we make light of them: but if we do, he streightwaies calleth vs to a reckning, & requireth them of vs, & constraineth vs to confesse them vnto him, that he may forgiue vs: to the end, that we may haue occasion hereby to acknowledge and set foorth his great liberalitie. And this is all that he requireth and demaundeth of vs foꝛ hauing acquitted & discharged vs of such a great and notable summe, wherein we were indebted to him. Foꝛ looke how much soener of the glorie of any righteousness and vertue we attribute to our selues , so much wee diminish of the bountie & liberallitie of our God , and we prouoke him to ielousie ; because we beare him not that loue , noꝛ reuerence , that we owe vnto him, but

but do moze loue our owne honour then his. And euen like as a husbände louing his wife *A simili-* tenderly, (to make his affection knowne vnto *rude.* her bestowing vpon her many great presents of golde & costly Jewels,) is very heauy if she dissemble the giftes which he hath bestowed vpon her, & say she hath purchased the by her own mony: Euen so God can in no wise be pleased with vs, if we will cōceale or else attribute to our selues, the graces which he hath bestowed vpon vs, which he would haue to be testimonies, tokens & demonstrations of the inuiolable loue and fidelitie that he beareth vnto vs.

Moses said vnto the people of Israell, whilst they were yet in the wildernesse: When thou shalt come into the land which God hath promised to thy fathers, and shalt haue taken possession thereof, and peaceably enioy the frutes and delicate things that it shall bring forth vnto thee. Take good heed that thou say *Deu. 8. &* not, that thy strength and righteoulnes hath *9.* gotten all this: but acknowledge that God, by his onely goodnes and loue which he beareth vnto thee, hath shewed these great benefites & fauours to thee, without hauing any respect of thee, who wast a rebellious & idolatrous people, noz to thy woꝝks, which were altogea

ther vicious & faultie: euen so if God hath once brought vs into his church, let vs beware that we say not that we haue merited or gotten the graces that be there communicated vnto vs, by our own industrie: but let vs continually confesse our pouertie and vnworthynesse, and acknowledge with the Apostle, that in that we are vertuous, we are so, by the meane of his onely goodnes: and then without all comparison, we shalbe richer & happier, then we should be, if we would be so, by our own meane and by our own strength: much more I say by the liberallitie of our good God, who is much richer & more abundant to giue vnto vs, then our owne strength and force can purchase, or heape vpon vs. And we must perswade our selues that God can doe vs more good in one moment, then we knowe howe to desire or to compassse by our trauell or diligence, in tenne millions of yeares.

*Similitudes
shewing
that we
haue neede
to be iustified
by the
only grace
of God.*

What cause then is there, that we shoulde not desire and labour to be more righteous by the grace of our God, then by our own vertue? A mā shalbe a great deale more healthful that wilbe thoroughly gouerned by the regiment & counsell of some good and expert Physitions, then he that wilbe lead altogeather by his own appetite. A beast is a great deale better gouerned

uerued by man, then it can be by it selfe. A
 fiede, a vine, a tree, are in much better case,
 being tilled, cut and pruned by labourers and
 husbandmen, then if they were left to them-
 selues. Bodies also being alone, and without
 any life, are blocks, but hauing the soule and
 life in them, they are applyed and vsed to an
 infinite number of goodly & excellent actions:
 Whereby a man may easely perceiue, that
 the inferioure natures, to the end they may be
 wel gouerned and ruled haue neede of the go-
 uernment & guiding of the superiour. Whence
 cometh it then, that in the matter of righte-
 oulnesse, we thinke that our reason and will
 haue more might, then the grace of our God?

There are certaine vaine glorious beastes,
 which bragge that they haue gotten that which
 they knowe, by their owne onely diligence, &
 without the helpe of any other maister & tea-
 cher: and that they are no further bound, for
 the good they know, then to their own labour
 and trauell. And also there be some others yet
 more proude and arrogant, who thinke them-
 selues with power sufficiently enabled, to get
 all vertues by their owne naturall faculties:
 as Pelagius and all his sect, who canne not
 better shew their arrogancie and ignoraunce,
 then in thus pleasing them selues, in them

*Pelagius
 & his sect.*

selues, and hauing in such estimation and admiration, the naturall force and power, which they falsly attribute to the selues. The which is an euident signe, that they neuer knew the selues nor the strength of their own shoulders, in vaunting so of the weakenes & pouerty that is in them.

But for our parts, if we desire to be cladde with a righteousness, which is able to stand before the face of God, and to appeare with assurance in his iudgement, let vs not seeke it in our selues, but let vs seeke it, & finde it, in the onely grace and mercie of our God. For (as S. Augustin saith) there is nothing within vs, that can please & content him, but onely that, which he hath put in vs of his owne goodnesse.

Let vs not then followe these proude spirits, which delight and content them selues in nothing but in their own works, & through a dothing imagination accompting and esteeming them goodly and perfect, euen as Apes doe their young ones: but contrariwise, let all that is in vs, & all that we doe, displease vs, & let vs be the first iudges to condemne our selues and our works, forasmuch as the meane to come to righteousness, is to be able to approach with confidence, to the throne and iudgement

ment seate of our God, and continually to say with the holy Apostle : I know that I am carnall and sould vnder sinne: by meanes whereof I can in no wise approue that which I doe. For I doe the euill which displeaseth me, and can not doe the good I loue and desire to doe, certainly there is not in me, (that is to saye in my fleshe) any good thing. I see and feelee continually in my members a law which fighteth against the law of my minde, and leadeth me captiue to the law of sinne which is in my members.

How this confession ought thoroughly to beat downe the pride and arrogancie of those presumptuous ones, and stop vp the mouthes of al those that will be iustified by their owne workes and vertues. For it commeth from a vessel and instrument which God by speciall fauour had chosen from among all the men of the world, and who euen in those times of his ignorance liued in such sort according to the righteoulnes of the lawe, that he was blamelesse & vnrebukeable towards men . What a one then might he be being regenerated, taken vp into the third heauen , where he had heard secretes , which it was not lawfull for him to vtter , & who had so greatly trauelled in the worke of the Lorde to plant and to water his

A notable consideration upon that Paule confesseth him selfe a miserable sinner
 2. Cor. 12. 1.
 1. Cor. 3. 6.
 Gala. 2. 6.
 2. Cor. 11. 5.
 23.

church that therein he passed & far out went all his cōpagnions. And to conclude he gaue place to none of them, neither in knowledge, nor in zeale, nor in high, and diuine meditations, nor in diligence, nor in vertues, nor in any other thing which was agreeable to his vocation, for his good and vpright walking therein. If then such a person did in such sort and so much humble himselfe, what ought we to do after him?

*Another
example of
the humili-
tie of Isay.
the excel-
lent seruants
of God.
Isay. 6. 6.*

Isaie. 46. 8.

Isaie, whose mouth and tongue, was cleansed by one of the Cherubins, & was sent from before the face of God for this purpose: who also had exercised his ministerie in the church of God, the space of threescore yeares and more, and without ceasing day & night, was as a good watchman vpon the wal to discover the comming of the enemies, to the ende that both him selfe, and those ouer whom he had charge might not be ouertaken through negligence: what saith he of himselfe: and in what place and degree doth he put himselfe? Thou art (saith he to God) our Creatour, and we are nothing but carth and dust. Al our righteousness is as filthie cloutes, and we are all faded as a leafe, and our iniquities haue caried vs as the wind: there is none that calleth vpon thy name, nor that stirreth vpon him selfe to lay holde

holde vpon thee : for thou hast hid thy face from vs , and hast consumed vs because of our iniquities. Dought not this confession to make all the glory and righteousnes of these proud hypocrites , to blush for shame ? Certainly the perfection which those imagine, deserueth not to be compared to the imperfection of those excellent seruantes of God, nor their phantastical riches and aboundaunce to their pouerty.

For asmuch as the basest golde , though it be rayed with some dirte, is alwayes more precious than the brightest lead that a mā can find:

A similitude against the righteousness of hypocrites.

Euen so the righteousnes of a christian mā, though it be defiled through many infirmities & imperfections, yet notwithstanding is more to be esteemed than all the righteousnes of hypocrites and infidels.

There is nothing better, then for a man to humble himselfe before God. Humilitie was the cause that the Cananitish who was otherwise a dogge, became a faithfull woman, and that her faith was preferred before the faith of all the people of God. Because there is no better meane , to lift vs vp , then to humble our selues : to be wise , then to repute our selues fooles: to be strong, then to feeble our owne debilitie & weakenes. And this S. Augustine confirming , saith , that all our strength is in hu

The fruite of Christian humilitie.

*A simili-
tude of the
proude and
of the hu-
ble.*

milittle, and that there is nothing more weake and fraile then pride and presumption. Forasmuch as all proude persons stay them selues vpon their owne strength, that is, stay vpon a reede & vpon the ice of one nightes freeing: & are like vnto smoke that mounteth vp on high, & so in going vp is scattered & cometh to nothing. But the humble man is as a rocke or a square body, which is alwayes stayed on which side soeuer it be turned, and there is no man (as sayth that same good father) so harde to be healed, as he that thinketh himselfe to be hoale: forasmuch as he alwaies refuseth counsell of the Phisition, & will take no remeadies nor keepe any good diet or gouernment of him selfe, which should be meete and healthful for him. Euen so likewise there is no man farther of from the righteousnesse of God, then he that hath some good opinion of him selfe. For such commonly are obstinate, and can not without great difficultie, be brought from the perswasion, which they haue conceived of their owne righteousnes.

*Presump-
tion verie
daungerous.*

There is then no greater presumption nor more daungerous in the world, then this. For whosoever presumeth so of his owne strength & vertue, & that he can of himselfe become wise, he maketh himself equal with God. For there
is

is none but God, which is of himselfe, and by nature wise, righteous, blessed and perfect: Men are not otherwise wise, then by learning and instruction: nor righteous, but by grace: nor happie, but by the fruition and participation of the soueraigne good: If then a mā wil depende vpon him selfe, and establishe in him selfe the foundations of felicity and happines, presuming that through the light & quicknesse of his owne spirite, he can obtaine wisdom; and by the power of his owne will, righteousness, and by the cōtentation and delight which he hath of his owne vertues and actions, perfect felicity: certainly this man esteemeth him selfe to be like vnto God. But those persons that haue such an opinion, & presume so much of themselves, they are founde in the ende to come too short of their account: because it cometh to passe with them as it did to our forefathers, who when they acknowledged not the honour which God had bestowed vpon them, but went about to lift vp themselves in an higher degree then he had set them, they fell at once headlong, and became like vnto brute beastes: which thing happened to Nebucadnezar, who being become drunken & besides himselfe through the great victories & prosperities that he had gotten; thought to mount vp to

*Nebuchad-
nezar pu-
nished for
his pride.
Dan. 4. 22.*

heauen & to make him selfe equall with God: but contrarie to his expectation, to beate down and breake the idle thoughts and discourses of his hart (no otherwise then happened to them that builded the tower of Babel) God hauing attonce discharged him of his authoritie, dignitie and might, togeather with the loue, obedience, feare, and fidelitie of his subiectes, friends and seruants, in the end hauing made him like to wilde beastes, with whom he liued and did eate, and drinke as though they had bene his familiars and companions: he was taught by experience what it was, and the danger thereof for an earthly man to seeke to exalt himselfe, & to take vpon him to be haile fellow with God: forasmuch as he is gelous of his glory, & can not at any hand abide that his glory should be abased or diminished, without being kindled & prouoked to reuenge himselfe vpon all those whom he findeth guiltie of any such audacitie and rashnes. We would shew vs that we are bounde vnto God for all the good thinges we haue, and that we owe vnto him therein faith and homage, and principally for thow spirituell giftes of our goodnes and felicitie: so as he will be accounted and confessed to be the chiefe cause and the authour of that we are, afterwardes for this that we are
good,

Exod. 20. 5.

good, and to conclude for that we are blessed, & when so euer we will attribute any of these three thinges vnto our selues, or else referre that vnto any other then to him, he can not as-
hide it.

Alexander the great hearing the rehearfall of the great victories and conquestes which Philippe his father had gotten and made, was grieued, for that his father hauing so brought into subiection the whole country & briedled his enemies on euery side, had already taken from him all hope of doing any honorable or glorious thing. As he had borne himselfe in hand he would doe, it so falling out that matter and occasion to imploie him selfe, and his power fayled him not. For this is the proper-
tie of all valiant and noble Princes, to be grieued when they lose oportunitie to make themselves esteemed and to winne honour & renoume by their prowesse, and that they are constrained to rest themselves and be idle at home in their house, as mitching colwardes and dastardes. In so much as there is nothing that they are more greedie of, then the glorie and immortallitie of their names. Is it then any maruell if God who is altogether perfect, & in whom a man can not reprehend any thing, or desire any thing, should in such sort loue his

Alexander the great an image of all ambitious princes.

glozy: seeing that sinneful me are so desirous of theirs, if once they thinke to haue any thing in them that is commendable. But as concerning vs, we may not suffer our selues to be vanquished or ouermastred of any such passion, which (as S. Augustine sayth) is the worst guide, & most daungerous counsaillour, that we can choosc, to rule and governe our actions by. And it is impossible but that wee shoulde obaie this passion, when once we are submitted vnto it, and become the sclaues thereof.

Wherefore that we may go safely, we must be maintained in a simple humilitie, not lifting vp our hartes to hie, but in such wise taming our appetites, that we be like to little children that come frō the nurse. They that go the plaine way, are not in so great danger to fall as they which goe vppon the ridge of houses, or vpo the top of some high mountaine: Euen so they that will be modest and haue no opinion of them selues, they go a great deale more safely and surely, then they which haue a bigge heart and loftie lookes. For the way that leadeth to life is straight. And so is the gate whereby a man must enter there. Wherefore if we wil passe thereat, we must not be so bigge and puffed vp with an opinion of our selues:

*A simile
ande shew-
ing the
fruite of
humilitie.*

selues: but we must be leane and spare, & we must not esteeme more of our selues then we are worth.

Philo the Jew writeth that the cause why leauen was forbidden the Jewes, at the feast of the Pascheouer was, to giue them to vnderstand that by this prohibitio, they had to keepe themselves from the dāger of pride & presumption, into which they do easely slide and fall, which haue any opiniō of themselves, puffing vp themselves thereby as the dough is with the leauē. Wherefore it is very requisite that we take good heede, in all our workes, to followe that counsel which our Sauour Christ giueth touching our almes: to wit, that our left hand know not what our right hād doth. We would teach therby, that we ought to be so vertuous, that our vertue be knowen to al the world, to the ende to edifie them which shall see it and knowe it: but of our selues it must not be knowen, for feare that we knowing it, it engender some presumption in vs, which might corrupt that foresaid vertue: like as the leauen sowreth the dough wherein it is mingled. But this ambition, as it is masked and disguised, so it knoweth very well howe to dissemble, and to flatter our appetites: so as we cā hardly take heed to our selues, yea though

An allegorie of the leauen forbidden to the Jewes.

We studie the best we can, to be humble: for as much as it stealeth vnwares vppon vs, and throudeth it selfe secretely within our heart, within which oftentimes it is founde or euer we wist that it was entred. And this is the reason why S. Augustine sayeth, that all other sinnes are to be feared and fled indifferentlie of all persons: but the most perfect, & the best exercised & experienced in vertue ought principallye to take heede of this rocke. For, as wormes engender sooner in soft and tender wood, then in other that is more hard & knot-tie: and likewise as mothes do breed sooner in fine woll, then in course flocks: euen so ambition sooner assaulteth an excellent and rare man in all kind of vertue, then another which is not so vertuous.

*A simile
made against
ambition.*

Psal. 30. 7

It is therfore very needefull that we take good heed that we be not sleepey, neither become slothfull, as it happened sometimes vnto Dauid, as him self confesseth, saying: when I was in prosperitie I thought I should neuer be shaken: The Lord hauing in such sort established me & vnderpopped me by his grace, so as I assured my selfe to be firme as the rock: but as soone as he had turned away his countenance and withdrawn his spirit from me, I was found on the earth, and I began to knowe and feelee
my

my feeblenes and infirmity. It is conuenient
therefoze that we be vigilant to consider well
all the meanes, & pzeuent all those wayes by
which we may be taken and deceaued. There
be some which are like to those that tuggle at
the Dare in a Galley. A man woulde iudge
seeing their manner of doing and howe they
streach their armes forward, that they would
go on and sayle forth right: when with all
their might they enforce them selues to draw
backewardest: euen so being vaine glorious,
they wil neuertheless persuaade, that they haue
nothing in greater detestatio then vainglozy:
when there is not any thing wherof they are
more desirous and greedy. Such in times past
were the Pharises as are yet at this daye the
Priests and Monks of the Papacie, who haue
their hartes swolne and puffed vp with ambi-
tion: which they cloke and colour vnder the
bizard and outward shew of humilitie. These
may be resembled to Antisthenes, who on a
time walked in the common place at Athens,
with a cloke all to torne & tottred, to the end
that euery one beholding him so apparailed,
might iudge that he did it through humilitie,
and not for lacke of goodes because he was a
man well esteemed & of good reputation. But
Socrates hauing discovered by the readinesse

*A simili-
tude againe
ambitious
hypocrites*

*To whome
hypocrites
may be re-
ssembled.*

*Antisthe-
nes noted
of hypocrisy
by Socrates*

& ripenes of his good vnderstanding & iudgement the hipocrisie of this philosopher, said all a loude, that he saw his ambition, through the hoales of his cloke. Diogenes also entring on a tyme into Plato his chamber, and seeing his bed very finely made (because being of a cuill and gentlemā like nature, he was note in his moueables, apparell, and gestures, and to be short in all his conuersation) he went & wallowed him selfe like a swine vppen it, saying that he trampled downe Platons pryde: but Plato aunswered readely, that this was done with a greater pryde: whereby it may appeare that there are many counterfainte humilities, seruing for no other purpose but to abuse the simple, who can not beware of them.

Plato noted of pride by Diogenes, whom likewise he reproveth for that offence.

Humility in wordes.

There be of them others, who hauing a certaine verball humilitie in mouth onely, saie they presume not any thing of themselves, & that they would they were as cleane from other sinnes as from that of ambition. And yet a man may easely know by their fetches, the great desire and greedines that they haue of honours, seeking all the wayes they can, to compassse them, and pitiously tormenting themselves, when they se they are frustrate of the. Add hereunto, that they desire to be flattered, and are neuer so well content as when they heare

heare them selues extolled, and their owne
 praises set out: contrariwise neuer so displeas-
 sed, as when they see men hushye and say no-
 thing praiseworthy of them: or any manner
 of way to obscure them: Wherein they disco-
 uer their notable hipocrisie, and shew euident-
 ly, that they are liers, and accuse & condemne
 themselues: when they confesse that they are
 teinted with other sinnes, and yet will be free
 from this of ambition. For (as **S James** ^{James. 2.}
 saith:) he that sinneth in one point of the law, ^{10.}
 he is guiltie of all. Which thing euery one may
 acknowledge in himselfe, if he will well exa-
 mine the bottom, and secretes of his owne con-
 science, and consider by peecemeale all the cir-
 cumstances of euery sinne. For as among the
 vertues there is such a chaine as entertaineth
 and embraceth each other, (as mē that are in
 a round, or that hold one an other by the hād)
 euen so among vices there is such a conspira-
 tion as lightly they are neuer sundred one frō
 the other. Whereupon we must thinke that we
 cā not be guiltie of any one vice, but we must
 also in like manner be guiltie of all the other.

These then be not those humilities, (being
 counterfaite and bastardlike) that it becom-
 meth vs to bring to the iudgement of God, to
 defende vs: forasmuch (as **Dauid** saith) that

*Gregorie
the diuine*

the cause of all reprobates shall there be quite ouerthrowen, and all their actions condemned, being strange from God. But the true humilitie which God requireth, and which is necessarie, for to make vs appeare with confidence before his face, is a true knowledge which we ought to haue of our selues, and which engendzeth in vs a true feeling of our vices and imperfections, and causeth vs to bewaile and lament, to accuse and confesse them before God: and maketh vs alwayes ashamed and confounded before his maiestie: in such sort that when we appeare before him, we dare no more lift vp our eyes to heauen, then that publican: but looking downe to the earth we say with him: Lord be mercifull to me poore and wretched sinner: & with David: wash me O Lord from my iniquity, & cleanse me from all my sinnes. Also as he sayeth else where: Enter not into iudgement with thy seruant: For no man liuing shalbe iustified in thy presence: and with Daniel: O Lord, to thee belongeth righteousnesse, and to vs shame and confusion: for we haue sinned, we haue committed iniquity, we haue beene wicked and rebellious, and haue alwayes bene contrarie to thy commaundements and iudgements.

With such an humilitie and confession, we
may

may at all houres present our selues before
 God, and be assured that he will not reiect vs
 from his presence : because (as David sayeth) *Psal. 51. 19*
 he neither despiseth nor reiecteth sorrowfull
 soules, harts that are humbled and cast down,
 and penitent spirits. *Isay. 66. 2* *Isay* sayth : vpon whom
 shall the spirit of the Lord rest, but vpon the
 humble, and vpon him that trembleth at his
 word: *S. Augustine* sayeth : that men ioyne
 them selues and seeke out such as are their e-
 qualles, and may match them in greatnes, di-
 gnitie and riches : but contrariwise God who
 is the soueraigne in maiesty and highnesse, he
 ioyneeth him selfe to none, but to those that are
 humble and lowly in their owne sight. *Like willes
 his like.*

Let vs conclude then that there is nothing *The conclu*
 so necessarie and expedient, as to humble and *so touchin*
 throw down our selues, as hath ben said. *Christia* *his*
 We see that reedes and young osyers, which bow *militie.*
 and yeld to the wind, abide stable for the time *A simili-*
 of the tempest, where as the great trees that *tude.*
 seeme to be so strong & so well rooted can not
 resist the violence and force of a great winde,
 so as many times they are blowen down, shi-
 uered & rooted vp by the rootes: euen so there
 is none lost, condemned, destroyed and ouer-
 throwen in the iudgement of God : but he that
 will be there compted good, and will defende

Similar-
describing
what the
thoughtes
of the faith-
full ought
to be when
they pre-
sent them-
selues be-
fore God.

himselfe there with the vertue & strength of his
own righteousness. For this is as a great thō-
der, that neuer putteth furth his might but a-
gainst thinges of resistance : but against any
heape of earth , or against a wolfe packe , or
some such other flexible & yeelding substance,
the blow is broken and it streightwaies dieth .
It is a great reproch and shame amongst men
for a man to breake and become bankeroute
for wordly goods: but before God it is a great
glozy & honour, and we know not how to doe
any thing more profitable & honorable for vs,
then (as a man would saye) to laie the keyes
vnder the dooze, and to forsake all, confessing
that we haue no meane to pay , & to discharge
our selues towards his righteousness. We had
neede in this case to be like couetous mē, who
alwaies thinke that they are poore, how great
substance soeuer they haue, because they haue
more regarde to that they desire , then to that
they haue. Moreover, they thinke alwaies (as
the Poet saith) that their neighbours vine-
yarde & field is goodlier & more fruitfull then
theirs. We in like maner cōsidering both our
selues, & the whole estate of our life, shall find
that that which is maimed & wāting in vs, is
more then that which either we haue or can
haue here in this worlde . Let vs not thinke
there

therefore to be rich before God, or that our neighbours are poorer then we, as the Pharisee thought & said: but let vs be certaine & resolved in this opiniō, that before God we haue not any thing whereof we make sure accōpt: neither righteousnes nor wisdom: nor vertue that we may set out or alleadge before his iudgement. And touching our neighbours we must alwaies think, that we haue so litle that we may not once dare preferre or compare our selues to any of them.

Nowe being thus prepared to present our selues before God, to witte, through a right knowledge of our selues, through an inwarde feeling of our vices and corruptions, & by an humble confession of our errorrs and imperfections, it is meete yet to seeke out a righteousnes, that we may bring it out there, and such a one as is not only sufficient to susteine the rigour and seuerity of that iudgemēt: but also to obtaine full forgiveness and iustificatiō of all sinnes & offences, and of all accusations which our aduersaries can alleadge there against vs: which we can not find in our selues nor in any mortall man as we haue shewed & declared before. For all haue gone astray, and are of thy selues abominable before God, there is not one that doeth good no not one.

The second point shewing that we must finde though not in our selues, a perfect righteousnes that may stande before God & in what that righteousnes consisteth.

*Psal. 14. 1.
Rom. 3. 12.
Gen. 9. 21.*

Numb. 20. was drunke: Moses murmured at the waters
 24. of miribah: Abraham was an idolater: David
Iosua. 24. 2. a murtherer and adulterer: S. Paule a perse-
2. Sam. 11. cutour of the Church: S. Peter denied Jesus
 4. Christ: S. John with his brother James, and
1. Tim. 1. 13 the other Apostles were ambitious. To con-
Iohn. 18. 25 clude, there was not any amōg all the fathers
Mat. 20. 20 and Sainctes, that haue bene since the foun-
Luc. 22. 24. dation of the world, to whom it hath not come
 to passe to commit some one notable fault or
 other in their life time, & who not continually
 acknowledged his great sinnes, as occasiō hath
 ben offred vnto him. So as no flesh hath wher-
1. Co. 1. 29. of to boast it selfe or to glozy befoze God, who
 hath shut all men vnder sinne & infidelity, to
Rom. 11. 32 the ende, that he may haue mercie one all, &
 that euery one may acknowledge and cōfesse,
 that his saluation in and throught al consisteth
 in the onely grace and mercy of God.

*Dur righte
 ousnes is in
 Christ Iesus
 alone.*

We must not therefore thinke to finde the
 righteousness that we seeke after, any where
 else, then in Jesus Christ, of whom Ieremie
 saith: his name is called the eternal, our right-
1. Cor. 1. 30. teousnes. S. Paule saith, agreably to the
 Prophet, that he was made our righteousness,
 wisdom, sanctification and Redemption.
Rom. 5. 19. And else where he saith: that as by one mans
 disobedience, many became sinners: so by
 the

the obedience of an other many shall become righteous. To what tendeth all that which is spoken of him in the scripture? to wit that he hath payed our debtes: that by him we are reconciled to God his father: that he hath obtained for vs remission of our sinnes: that he is our resurrection & our life, and our intercessour to the father, that by his death and sacrifice, he hath pacified the wrath of his father against vs: that he hath washed vs in his blood: and by an infinite number of other excellent sentences that are set out vnto vs, and tend to no other ende, but to make vs knowe and to perswade vs, that there is no other but he alone who is our righteoulnes, and the meane of our saluation and of our life.

Isai. 53. 4.
Coloff. 1. 20.

2. Cor. 5. 19.

Iohn. 11. 25

1. Tim. 2. 5.

Isai. 53. 3.

Apoc. 1. 6.

It is not then the lawe, nor any other ceremonies or sacrifices of goates, sheepe, oxen & lambes, nor yet any workes and vertues that can iustifie vs before God: but the onely blood of Iesus Christ, through which his testament and new couenaunt which he hath made with vs, is passed, accorded, sealed and ratified. All thinges (saith he) are giuen vnto me of God my father. If we then will haue all that is necessarie for our happinelle, as the fauour of God, righteoulnesse, life, light, the foregiuenes of our sinnes, and the holy spirit to regenerate

Heb. 9. 10.

Tit. 3. 5.

Mat. 11. 27

Iohn. 6. 27.

and sanctifie vs : we must addresse our selues to Christ, forasmuch as it is he, whome the father hath chosen to be treasurour and steward of all his graces. Moses by whom the lawe was published and deliuered to the people, conducted them safely through the desert : but he brought them not to the place of their rest : For that was Iosue, who was a figure of Iesus Christ, who made them passe ouer Iordaine, to establisth them in that possession and inheritace which God had promised vnto their fathers.

*The effect
of the lawe
toward the
faithfull.
Similitudes*

The lawe therefore may well leade vs and teach vs the way that we must take & walke in the midst of the darkenes and wilderness of this world, like as some marke by the way sides, may well direct vs, and shewe vs which way to take : but the lawe can not giue vs strength and courage to goe through, if we be wery, neither enable vs to come to the place whither we goe. Likewise the lawe can not bring vs to that rest, which God hath promised vnto his elect: nor any other but our great Iosue, that is to say, Iesus Christ our Lord, who onely can doe it, by his righteousness. Therefore S. Augustin said very well: it is very necessary that we dayly lift vp our eyes on high, to beholde that Serpent hanging dead on the Crosse,

Heb. 4. 8.

*S. Augustin
speaketh upon
S. Iohn.*

Crosse, to the ende we may be preserved from the venome and biting of that serpent that is aliue and raigning yet in the world. And in an other place he sayeth: this is the way in which we must walke, & the truth vpon which we must rest, & the path in which we must go.

When thē we are once marching towards *Christ is on* him, we ought not to feare but that going on *ly the way* in this way, and continuing therin, we shall *the truth &* come in the end to the goale and to the felicitie. *life.* whither we bend our selues. Forasmuch as this is a sure way which cannot be stopped nor layd with theeues, nor drowned with anie showers or floddes of waters. Moreover, it is plaine & straight and hath neither rockes nor blocks or any other lettes which maye make vs stumble. It remaineth only then that whē we are in this way, we keepe our selues there without standing still, or going backwardes, or turning aside ether to the right hand or the left: because we can no sooner leaue it, nor depart in any other maner, but by and by we go astray, and are layd open to all kinde of daungers: Cuē like as in winter we can no sooner be from the fire, but wee are colde, nor out of *Similitude* light but we enter into darkenesse: euen so we can no sooner be parted frō Iesus Christ, who is our righteousnesse and our life, but streight

way we are in sinne and in death : forasmuch as he is the life that quickneth vs , the Sunne that giueth vs light , & the fire that warmeth , comforteth and refresheth al his members. As the moone hath no light but that it hath from the Sunne, and as that light is litle or great, as it is neare or farre of, in such sort that if it depart from it , it remaineth altogether obscure and darke : Euen so in like manner the church hath no light, righteousnes, life, health, strength, and happinesse, but that, which it hath pleased her husband Iesus Christ to giue vnto her, because of that vnion & fellowship, which he hath with her. Wherefore if at anie time she be separated from him, and that there be a diuorſe betweene her and her husbände, there remaineth to her nothing but darknesse, vice and wretchednesse.

Gen. 2. 23

Ephes. 5. 30

*Therege-
neration of
the Church.*

Euen in the beginning was created of the flesh, bone, and bloud of her husband: euen so the Church is regenerated by the participatiō that she hath with the flesh of Iesus Christ, through the sacrificing whereof she was redeemed, washed & purged from all filthines in his bloude, and thorough the participation of his bones was fortified & maintained against all tentation. For he who in the beginning was the authour of our life, he is likewise now the
authour

authour of our good life. And wee must not think that there are two diners beginnings of our being and righteousness. For he himselfe that hath made vs me, hath also made vs Christians: and as in the beginning he created vs and made vs of nothing: euen so afterwards, he regenerated vs, being nothing, but vanity, the children of wrath & malediction: and when we were worse then nothing he chose vs and that before we were conceived and borne, he hath called vs when as rebellious seruantes to maisters, we fled from him: when we turned our backes to him: he iustified vs being sinners, sanctified vs being prophane and polluted, raised vs by being dead: And will also glorify vs although we be yet altogether covered with ignominy and corruption: wherupon a man maye inferre that, which S. Cyprian sayth is very true: that in our saluation wee must glorie in nothing. For there is not anie thing of ours, & which we should not confesse to be wholly from God.

S. Cyprian

If wee will examine this thoroughly & consider it in euery part, we shal confesse the truth, what soeuer the scholmen prate & bable, that of our selues we can dispose our selues to receiue our saluation whē soeuer God offreth it vnto vs. It is so far of that it can be true, that

The constitution of their errors which say that it is in our owne power to di-

D y



pouse our
 felmes to re-
 ceane our
 saluation,
 when God
 offereth it
 into vs.
 Act 9.5

quite contrary we are the wholly turned away.
 & resist against it with all our power. Which
 thing may plainly appere by the example of
 S. Paule, who was called and ledde by Iesus
 Christ, as it were by strong hand to his sheeps
 folde, euen then, when he was going to Dae-
 mascus, being caried with a deadly hatred, &
 enflamed with furie to persecute and utterlie
 to roote out (if he could) the momory of his
 name. There is nothing more certaine, then
 that S. Augustine sayth, that all they that la-
 bour and sweate vnder the heauy burthen of
 this flesh, and complaine of this miserable life,
 they haue but one onely consolation and hope,
 that is to say, that Iesus Christ is their Media-
 tour & their righteousnes. By reason whereof
 when he made his entrance into the middelt of
 Ierusalem, all that went before & behind him
 cried out with one voice, Hosanna, &c. that is
 to say: Saue vs O sonne of Dauid our Saui-
 our. To the end to shew that there was neuer
 good man neither before nor after his com-
 ming which did hope to be saued by any other
 meanes, then onely through his righteousnesse
 and obedience. And therefore S. Augustine
 sayeth, that all the Sainctes, since Abell vn-
 to Iohn Baptist, and after the Apostles, vn-
 to the ende of the woorld ought not to be pray-
 sed

S. Augustin

S. Augustin

sed but in him, and not in themselues. In so much that the first haue saide, My soule shall reioyce in the Lord: and those that came after haue said in like maner: By grace I am that I am: and all in generall saie: That whosoever will glory he must glory in God.

Psal. 34. 3.

1. Cor. 15. 10.

And in very truth this is he that hath bozne the wooll and the fleece, of which was sponne this cloth, wherewith we must be clad, that we may be shrowded against heates, cold, & other iniuries of heauen. All you (saith the Apostle) which are baptised in Christ, haue put on Christ. This is that king, who for the adorning of the Queene his spouse hath made for her rich and sumptuous robes, as the Psalmist saith: Which thing Ezechiell sheweth also more clearely: I haue washed thee with water, yea I haue washed away thy blood from thee, in which thou wast altogether polluted: I haue annointed thee with oyle, and clothed thee also with broidered worke, and haue set a crowne of golde vpon thy heade: and I haue decked thee with golde and siluer, that thou mightest be very bewtiful. All that same long Alegorie, which he vseth there in the xvi. of his prophesie, is to no other end, but to extoll the righteousness of Iesus Christ, with which the Church is apparailed and adorned: with those

The perfection and righteousness of Iesus Christ. Gal. 3. 27.

Psal. 45. 14. Eze. 16. 9.

other precious gifts, graces and blessings, wherewith she is altogether couered & replenished. And as there is nothing, more vnclene then she, whē she is naked: so is there nothing more beautifull then she, when she is decked in the liuery & colour of her husband. For then hath she a speciall grace, that makes her verie amiable, delightfull, & in passing good liking to God himselfe: For couer; being so cloathed in this robe of innocencie, all that was soule in her, and which disfigured her, is in such sort couered and defaced, that there appeareth no more vncleanenes in any part of her, because Iesus Christ (as S. Augustine saith) is as a sponge which wipeth vs & cleanseth vs from all our filthines, which he taketh in exchange for the beautie, righteousnes, and perfection, which he communiceth vnto vs: Wherin we ought to acknowledge and to adore this great and incomparable loue which he beareth vs, and which he hath truely and in effect shewed vnto vs, heaping vpon vs at the day of our marriage so great & precious ioyes: although he receiue nothing of vs in dowrie, but olde baggage altogether couered with thicke and filthie dirt: to wit, euen our imperfections and iniquities.

We receiue then, in doing this thing two
great

great commodities of his righteousness, which
 serue vs for two purposes: to wit first to draw
 vs out from the mier and claie wherein we
 were buried: to decke vs with goodly robes
 wherewith we are clad, to make vs beautiful:
 that is to saie, to deliuer vs from the maledic-
 tion and curse, whereinto we were fallen: &
 then on the other side to blesse vs and to bring
 vs into fauour with God his father, to drawe
 vs backe from pouertie, and to enrich vs: to
 raise vs vp from death, and to giue vs life: to
 drawe vs from hel, and to make vs mount vp
 into heauen. Euen as Iesus Christ on the one
 part hath deliuered vs from feare, terrour &
 torment of conscience, sparring and shutting
 vp hell gates: so on the other he hath set vs in
 a certaine and vndoubted hope of euerlasting
 life, and of a blessed rest, opening his paradise
 vnto vs. This is that, which is saide of him in
 the scripture that he keepeth the keyes of death
 & of life: the one, to make fast and shut vp the
 gate, which was alwaies open to swallow vs
 vp and deuour vs: and the other, to open vnto
 vs the kingdome of heauen, which was al-
 wayes locked and shut against vs. By meane
 whereof at his death the vaile that let the en-
 traunce into the sanctuarie was broken and
 cleft into two parts: to the ende that that way

*Christ deli-
 uereth vs
 from death,
 and giveth
 vs eternall
 life.*

Apo. 1. 18.

Mat. 27. 51

might be made open for vs, & that euery one might haue a meane and liberty to come vnto God, and to present themselues before him with confidence. This is the cause that Paule writing to the Hebrewes said: that by his flesh he hath prepared a way for vs to heaue, to attaine vnto life. Forasmuch as he hath in that flesh rendred vnto God for vs perfect obedience & by his death hath satisfied his righteousness for our sinnes, obtaining for vs by this meanes, the forgiveness of our sinnes, & through this remission righteousness, & by righteousness the grace and fauour of God, and by Grace life: in such sort as we may now present our selues to him in all assurance: who before was as a consuming fire, to consume vs and bring vs to nothing &c. but now by the meanes of Jesus Christ is a shadow to relieue & refresh vs againe.

By Iesus
Christ alone
we haue ac-
cesse vnto
God the fa-
ther.

Gen. 28. 12.

Coloss. 2. 9.

Isai. 7. 8.

This is the reason for which Iesus Christ was figured, by the ladder which Iacob saue when he slept, whereupon the glorie of God rested it selfe. Forasmuch as in the humanity of Christ dwelled the fulnesse of the Diuinity bodely, because by it God descendeth down vnto vs: Eue as Iesus Christ hauing taken our humanitie, was called Emmanuell, which is asmuch, to say as God is with vs, so also we through

through him mount vp as it were by degrees to heauen, where our conuersation is, & where of at this day we are Citizens & of the householde of God. Being then very God and very man of two diuerse natures, the one diuine & the other humaine, which are conioyned & vnit-
ed togeather inseparably, without any confu-
sion or diuision: in that he is God, we must go
vnto him to be in safety, & to liue happely: &
on the other side in that he is man, he is the
way by which we must march on to attaine to
euerlasting life. So then we must go to Iesus
Christ that is to God, by Iesus Christ that is
man, by the worde that is made flesh, to the
word which was in the beginning with God,
& by the bread which men eate vnto the bread
which Angels eate.

Mat. 1. 23.
Phil. 3. 20.
Eph. 2. 19.

S. Augustin

And there is no neede that we seeke for any
other but him, whether it be to rest our selues
in, or to leade and direct vs thither. For being
God, he is the soueraigne good, and the ende
wee runto, all our appetites and desires ought
to be directed. And when we are come thither,
there is the place where we must rest & alto-
gether repose our selues: forasmuch as he is
perfect & replenished with all vertue & righte-
ousnes, which he communiceth vnto vs, by
meanes of that comunion and fellowship that

All our se-
licitie con-
sisteth in
Christ alone

we haue with him. To conclude then, he is the
waie that must leade vs to our felicitie, & the
only meane to make vs attaine thither. Whē
we are washed with his blood, this is it that
preserueth vs from that destroyer, this is the
cloude that throweth vs from being burned
& consumed with the extreme heat of the wrath
of God, and the liberty wherinto we must re-
tire frō the furie of the enemy that pursueth
so hard after vs. To be short, this is the gate
of saluation & the hauē where we must har-
beure and saue our selues in the time of tem-
peste.

*We obtain
through
Christ the
blessing of
God.*

Gen. 27. 19

Exod. 28. 2.

This is the cloke vnder which we may ob-
taine the blessing of God, as Iacob obtained
that of his father Ilaake, being disguised with
the apparell of his elder brother Esau. And as
the high Priest neuer appeared before the face
of God, without his holy embroidered garmēts,
his Ephod, his robe, and his other priestly ap-
parell, without which he coulde not finde any
fauour whē he appeared in his presence: Cūe
so (to follow the truth of this figure) we ought
neuer to present our selues before God, (if
we will be accepted and recieued of him,) but
we must be clothed and decked with the righ-
teousnes and innocencie of his sonne: where-
with if we be once couered, we need not feare
that

that we shalbe reiected and dispised of him, or
that there is any enemy whosoever he be, that
hath any power to hurt vs. For such armour
can defend vs euen from the wrath of God it
selfe, against which no other thing can resist.

It is written that Alexander hauing con- *Ioseph. lib*
ceiued a great hatred against the citie of Je- *11. de anti-*
rusalem, was fully resolved vtterly to de- *qui. Iudaic.*
stroy it, because that laying siege to the city of *cap. 8*
Tyre the inhabitantes of Ierusalem had refused
to helpe him with victuals and other munition
which he had demaunded of them. Now after
that he had taken Tyre, he marched forth with
all his army against Ierusalem, with full pur-
pose vtterly to destroy it. The which thing
when the high Priest named Jaddus vnder-
stood, he appareled him selfe with the holy gar-
ments of the high Priest, & so presented him
selfe before Alexander, who vpon the suddain,
when he saw him in this habite, alighted from
his horse, & bowed his knees before Jaddus,
and reuerenced him, & shewed him great ho-
nours, and great loue to the countrie, & gaue
great giftes to the temple. Nowe if an enemy
so furious and terrible were so suddainely ap-
peased, at the onely sight of this high Priest
so apparailled (who was but a figure of Iesus
Christ :) what shall it be when Iesus Christ

Shal appeare in his glozy and al his members with him; clad & couered with his righteousness, & shewing themselves to all the woꝛlde, in such and so magnificall and glorious apparell: Shall not the deuils and hell bow their knees then for feare when they shall see him in his maiestie and in such excellent glozie?

Let vs conclude then that being garnished and couered with the righteousness of Iesus Christ, we can haue no lacke of strength and might to vanquish & ouercome our enemies, noꝛ of any other thing that may make vs perfectly happy whatsoeuer. As *S. Ambrose* writeth very elegantly, in his second booke of Virginitie, that Iesus Christ is vnto vs, all in all thinges: If we be sicke, he is our phisition: If we haue an Ague, and that we are altered, he is our fountaine: If we be laden with iniquity he is our righteousness: If we be weake and wried, he is our strength: If we feare death, he is our life: If we desire to mount vp to heauen, he is our ladder: If we haue bene darkenes, he is our light: If we haue hungered, he is our bread & nourishment. Whereupon we may perceiue and knowe the great riches and commodities that Iesus Christ bringeth vnto all them that possesse him.

Now hauing shewed that there is no other righte-

righteousnes, but the righteousnesse of Christ, *The third point shewing in who the iustice of God is, and how a man may obtaine it.*
 which can be sufficient to beare the rigour of the iudgment of God, and that may enable vs to appeare and aunswere there: it remaineth now that we declare vpon what matter it worketh and where it resteth and dwelleth: how it may be obtained: and in what sort a man may assure him selfe of it: finally, hauing obtained it, what frutes it bringeth forth in vs.

First the righteousnesse of Christ hath two principall partes, to witte Justification, and Sanctification, that is to say: when it is communicated vnto vs, although that before wee were the wickedest in the world, and guilty of death before God, and moreouer, that our nature was altogether corrupted and teynted in euery part of it: notwithstanding all this, we are holden and reputed for righteous before God, and are allowed and receiued of him for his children and heires, when we are prouided of this righteousnes, and when we are clothed with it, he giueth vs his holy spirite, to leade vs and conduct vs (as a schoole-maister doeth his children) and for to sanctifie, instruct, and strengthen vs in all his wayes. And that this is trewe S. Paule writeth, not onelie that it was sayde of Abraham that his fayth was counted to him for righteousnes: but also that *The righte onnesse of Christ hath two parts. How we are iustified. Rom. 4. 22*

2. Cor. 5. 19

We shall be accounted righteous before God, as he was, if we beleue in Iesus Christ: Also, God was in Christ and reconciled the worlde to him selfe, not imputing their sinnes vnto them. And ioyning both these partes together in the first Epistle to the Corinthians, he sayd to them speaking of their life, that they had bene altogether led in wickednes and were dissolute in all kind of mischiefe: but that they were now washed, iustified and sanctified in the name of Iesus Christ, and through the spirite of God.

1. Cor. 6. 11

We are iustified and sanctified by the righteousness & holinesse of Christ.

The first reason.

Now if we will know by what meane this is done, we must note, that being vnitied by fayth in our Lord Iesus Christ, and grafted in him, (as members in their bodie,) that he is then become our head, and wee are ioyned to him as the husband to his wife. By meanes whereof hee chargeth him selfe with all our debts, and appointeth him selfe to be the surety and pledge for vs, to the ende hee maye pay all for vs and thoroughly acquite vs of all, that wee are indebted and bound for, offering him selfe to satisfie the righteousness of God, by his own death, to the which death we were bound by reason of our sinnes: and to deliuer vs by his Crosse, from the curse, to which wee were likewise subiect, for hauing disobeyed the

Gal. 3. 13

the wil of God, and broken his law, in a thousand and a thousand things: he hath also rased out our disobedience, by his obedience, which *Rom. 5. 19* being so perfect & accomplished in all pointes, he hath supplied and made amends for all our faultes and imperfections, and for the duetie wherewith we were bound to God with al our might, being his creatures, children and seruantes. The death then which Iesus Christ hath suffered, the sacrifice which he hath offered, the curse which he hath bozne, & the obedience that he hath rendred: all this was done in our name, and for our discharge, and is receaued before the iudgement of God, for acquittall in full payment and discharge of all our debtes, in such sort that no more can be demaunded a gaine of vs, he hauing through his innocencie fully satisfied that promise which he had made for vs. Behold the first reason, why the righteousness of Iesus Christ is imputed vnto vs & accepted of God in his iudgement.

The second reason is, that being knit and vnited together by marriage, both we & hee are but one body and one flesh: and there is a mutuall communion betwixen vs. And as he participateth with our afflictions, miseries, pauerities and infirmitiez, so when we are persecuted by tirants, he complaineth with vs and lameth

2. Reason.
Eph. 5. 30

teth our aduersities and sorowes, likewise, when we are hungry, sicke, diseased, in prison, &c. he beareth and endureth all our calamities with vs. We also on the contrary part are partakers of all his benefites, graces and giftes which his father hath bestowed vpon him: and in generall of all that he hath done and suffered for our saluation & redemption: we are anointed, as he was, with the oyle of his holy spirit: we are dead and buried with him, and we are raised vp & caried into heauen with him where we are set at the right hand of God his father, as he is. Wee are inheritoures together with him, and we haue part in his glozie, in his rest and in all his felicity, by meane of his righteousness, obedience & innocencie, of all which thzough his grace we are made partakers. Also, of his death, sacrifice and satisfaction. And to conclide, as marchauntes which are of one companie & become parteners, are partakers alike of all the profittes and damages which growe of their marchandise: euen so Iesus Christ, by reason of that societie wee haue together with him, giueth vs a parte, and wee likewise giue him, of all that we haue and possesse. The difference that is in this, is, that the gaines & losses, that come of the trafique that is exercised amongst men is equall and common

Rom. 6. 4
Coloff. 3. 1

Ephes. 2. 12
Rom. 8. 17

A simili-
tude,

mon amongst them al, but here we gather vp all the fruites that arise of the righteousness of Iesus Christ, he on the contrary part taketh vpon him, and chargeth himselfe with all the damages and losses that came of our disobedience.

The thirde reason, for which the righteousness of Christ is imputed vnto vs, is, that being knit to him, as the members of a body are to their head (the which by meanes of this coniunction receiue thence one influence which giueth them life, and distributeth to ech their motions and senses according as is fit for their nature, and as is requisite for their actions) we receiue from him as S. Paule saith, our life, our nourishment, our growth, our force and strength, for the enabling and disposing of vs to doe those good works that belong vnto our vocation. And by reason of this coniunction there is such an vnion betwixt him & vs, that as he comunicateth with vs in our afflictions: so we likewise on the other side communicate with him in his riches: we are righteous by his righteousness, we are acquitted by his satisfaction, we are quickned to life by his death, and obey God through his obedience. And *A similitude.* euen as in a naturall body, the power that the eye hath to see, serueth more to the vse of the

3. Reason.
Ephes. 1.2.

other members then for it selfe, because that seeing & marking them al it is watchful right ly to guide the, & to direct euery one of their actions, not being able in the meane time to see themselves, nor to serue it selfe: euen so the righteousness, innocencie & obedience of Christ Iesus, stand vs in more stead then him, seeing that notwithstanding he had all these things, & was in his nature, life, & whole conuersation absolute & perfect, yet for all this, he was condemned & crucified. We on the contrary part albeit his righteousness, innocentie, & obedience be only imputed vnto vs, yet for all that, by meanes of this imputation we are absolved, iustified & discharged of all our sinnes, & of all the accusations that all our enemies can bring against vs.

*The 2. part
of the right-
eousnes of
Christ.*

2. Cor. 6. 14.

The other part of the righteousness of Iesus Christ consisteth in the sanctification not onely of vs but also of our workes. For although that there is not (as Paule saith) any fellowship betweene righteousness & vnrigh-
teousnes, betweene light & darknes, betweene the temple of God & Idols: yet for all this, whē Iesus Christ will ioyne vs with himselfe, and will choose vs & consecrate vs, to the ende to dwell in vs, as in his temple: he sanctifieth vs
S. Augustin first by his spirit, & prepareth the house where
he

he wil dwel. And because it is ouer streight to entertaine so great a Lord, he enlargeth it : & whereas it is olde and ruinous, he repaireth it and buildeth it new againe: whereas it is stinking and ful of filth, he sweepeth & clenseth it: And to be bziefe, whereas it is naked, and unfurnished, he furnisheth and decketh it. And euen as, when he would be bozne of the Virgin Marie, and before he would be lodged in her wombe, he sent his messenger before him, that is to saie, his spirite, to the end to take it by for him and to set his marke there: so also when he wil be conceiued in our hartes, & be bozne of vs, he prepareth and regenerated vs before, sanctifying the place where he will make his abode.

Now this sanctification consisteth in foure points. The first is, that we feele and confesse our sinnes, and that we accuse, condemne, and detest our selues before God as miserable & accursed in all pointes. The second is, that we haue a settled zeale and seruent affectiō to the studie and exercise of good woꝝkes, searching out with all diligence, al the meanes & waies to applie our selues to good: and shunning on the contrarie, all the thynges that may turne vs a way from it. The thirde is, that we fight couragiously against all the desires & concu-

The sanctification of the faithfull consisteth in 4. pointes.

1. Hatred & detestation of euil.
2. A loue and endeavour to good
3. Resistāce against temptations.

piscences of our flesh, and that we be strong & resolved against al the other tentations of the deuill and the world, whether it be that we are sweetely enticed or flattered thereunto, or violently drawn and enforced. And that we be not colde and white liuered in these combats, but hardie, vigilant and attentiu to espie & to take all occasions, whereby we may resist, and vanquish all our enemies. The fourth is, that as we continually sinne, so we as often also pray diligently vnto God, that it will please him of his great mercie to pardon our offences. And as the people of Isracc, going through the deserts, had to fight oftentimes against the serpents, and when they were stog & smitten by them, for to be preserved fro the venim & from death, they lifted vp their eyes toward the brazen serpent that Moses had set vp amiddest their tentes, by sight wherof they were healed: we in like manner fighting against our concupiscences, if it come to passe at any time that they giue vs any blowe, to the end that this stripe may not be deadly vnto vs, we must lift vp our eyes towarde Jesus Christ hanging vpon the Crosse, & beseech him that he would forgie vs all our trespasses.

*Continuall
inuocation
for Gods
saue.*

*What it is
to applie* Now when it is said that to shew our sanctification by the effecte wee must applie our selues

selues to good woorkes, it may not be vnder-
 stand that it is enough to exercise our selues in
 one or in two, leauing y rest behind: as many
 do, who do not take nor vse the word of God,
 but in that onely where it is agréable & may
 be referred (they thinke) to their appetite:
 but it is needefull to embrace it wholly, & not
 to think that we can do our duetie in any sort
 whatsoeuer, vnlesse we enforce our selues to
 keepe all the commaundements of God, with-
 out omitting the least point or title therof. E-
 uē like as to be healthy in our bodies, it is not
 enough, not to haue the plague or a pleurisie,
 but generally to be free from all diseases: e-
 uen so to be holy in our soules, we must bee
 cleane from all spottes and defilings: and we
 must take the whole law of God, as an vniuer-
 sall rule of all our thoughts, affections, words
 and deedes, to the end to keepe it from point
 to point, and not to omit any thing which is
 there commaunded vs. And what would it pro-
 fite in a city, diligently to watch at one gate,
 and to keepe it shut against the enemy, if in
 meane while all the rest stood wide open to
 him: eue so likewise it is to no purpose to keep
 our selues from one vice, vnlesse we make ac-
 count, and conscience to abandon our selues
 from all others: like as amongst archers (as

*a mans sel-
 to good
 woorkes.*

*A simili-
 tude.*

*A simili-
 tude.*

sayth Aristotle) there is but one onely marke whereto they must direct their arrowes to shoote well, and yet many meanes to misse & shoote short: so is there but one onely holynesse, whereunto we must aspire, which is a settled desire, fully resolved wholly to obey God. But there are many kindes of vices and meanes to disobey him, & to withstand his wil. We conclude then, that to be applied to good works, it must not be done to halues, but perfectly and without exception to take care and endeavour to keepe al that God commandeth.

*Of the perfection of
works.*

*The opinion
of the phi-
losophers &
schoolmen*

*Sentences
of the scrip-
tures and
ancient
doctors.
2. Cor. 8. 12*

But here a question must be resolved, and that is: that if to do our duetie, and to satisfie the will of God, we must be perfect in euerie kinde of vertue. And we can not otherwise be Saintes and Christians, vnlesse we haue in perfection all the points of holines. The Philosophers & schoolemen, they saye that this is necessarie, & that a man can not be sayd to be vertuous vnlesse he haue attained to the fullnesse & perfection of all vertues: But the scriptures & the ancient fathers they speake otherwise. For S. Paule sayth, that the minde is accepted according to that it hath: that is to say, that we are accepted of God when we imploy that portion and measure of power and strength which he hath giuen vnto vs to the end

end to do well, and he is contented with that,
 although we lagge somewhat behind, and in a
 great sort of thinges come very short of that
 end and perfection, which is propounded and
 set out vnto vs in the law. And the selfe same
 Apostle confesseth, that hee had nothing, but
 that same only will: To will is present with *Rom. 7. 18*
 me (sayth he:) but I finde no meane to per-
 forme that which is good. Abzaham sacrificed
 his sonne, no other wise then in effect, & he had *Gen. 22. 16*
 nothing but the same wil which was imputed
 vnto him, as if he had accōplished all that was
 commaunded him. So as God him selfe wit-
 nessed of him, saying: Forasmuch as thou hast
 done this thing, & to obey me hast not spared
 thine onely sonne, I will blesse thee and mul-
 tiply thy seede, as the starres of heauen. Iesus
 Christ shall say vnto his elect, which shall bee
 on his right hād in the day of iudgment: Come *Mat. 25. 34*
 ye blessed of my father: inherite ye the king-
 dome prepared for you before the foundation
 of the world. Forasmuch as when I was hun-
 grie ye gaue me meate, &c. This is certayne
 that among the elect, there was some who be-
 ing holden in pouertie, or for lacke of ability,
 or by some other let, did not that, which Christ
 shall say there they did, which thinges them-
 selues confesse not to haue done in the same

place alleaged: And yet for all this, it shall be sayd vnto all, not because all haue done those things, but bicause they had a will to do them. Moreover if in respect of vice, the will onely bee enough to conuince and condemne a man, and that he is accompted an adulterer befoze the iudgement of God, who hath onely looked on his neighbours wife to lust after her: and that he is also reputed a manqueller, that hateth his brother: euen so likewise in respect of good woꝝkes we must not doubt but the good will, and desire we haue to performe them is accepted & approued of God though alwayes the effects follow, not so soone and so excellent as we desire.

As touching the auncient fathers, they say
S. Ambrose the selfe same thing, *S. Ambrose* vpon *S. Luke*, affirmeth that the righteousness of a Christian man consisteth moze in the will, then in the woꝝke, and that it ought rather be measured by the affection then by the effect. But in the booke which he hath wꝛitten *De fuga mundi*, he sayth, it is a hard thing for one to keep him selfe wholly from vanitie, and that it is impossible altogether to depart from it, otherwise
S. Augustin then in will and desire alone. *S. Augustine* vpon the first Epistle of *John* sayeth: that the whole life of a Christian is no other thing but an
an

an holy desire and good will: And in his ninth booke of the Trinity, he hath a saying seruing to this purpose worthy to be noted: He (sayth he) that knoweth righteousnesse and loueth it perfectly, that man is righteous, notwithstanding that outwardly hee hath not yet shewed by his workes, in any sort, that good affection of his hart. To conclude, looke where & howe often so euer God hath commended vnto vs the study & keeping of his law, he doeth it alwayes in these tearmes: Thou shalt take heed to do those thinges which I commaund thee: To giue vs to vnderstand that the principall point that he requires of vs, is that we haue a desire to please him, and a readie good will to do that, which he hath commaunded vs according to that grace & strength that hee hath giuen vs, which is the thing that he most esteemeth in vs. As wee see a father a great deale more to content him selfe with that his sonne doth, be it neuer so little, then of all that his seruant can doe: because he esteemeth their workes not according to their greatnes, or the paine and time that they haue spent in doing them: but according to the will & readinesse which they haue that do them.

We must then conclude, that the holines of a Christian man, the duty and diligence which

Jeronim.

maketh him to employ those graces that he hath receaved of God, to profite in his feare, and continually to better him selfe in the exercise & growth of good woorkes, are imperfect in many respects. And as S. Jerome sayeth: the perfection of all the righteousness that is in the flesh is maimed: & to be perfect it is necessary that we acknowledge, confesse, and feelee with an inward feeling, that we are imperfect.

S. Augustin

S. Augustine confirmeth the same, saying: that a righteous mans vertue may be sayd to be perfect with this condicion, that his perfection consisteth in hauing the knowledge of his imperfection, and in making humble confession thereof before God. And how soeuer there be great lack in vs in this point, & that our righteousnesses are as vnperfect beginnings in this world: yet neuerthelesse, wee must not thinke that he will reiect & deny them: For he is not as other creditours, rigorous and not to be intreated, who will not be contented with him that is bound before they be payd and satisfied the vttermost farthing: but he is gentle and gracious, and is pleased with vs, whē we denie not our debtes, and will not excuse our selues in this, that we are not able to pay: but without all dissimulation or constraint, wee frankly and freely confesse, shewing him the
desire

desire we haue to satisfie him , which yet wee can not do (by reason of our pouertie) and therefore humbly beseech him that he wil take in good part that litle we haue , and offering that vnto him , which he hath giuen vs of his owne speciall grace.

When we thus submit our selues wholly vnto him, and pray him to vse such fauor and gentlenes as shall please him towards vs, we likewise bearing and shewing such a sincerity and vprightnesse towards him in the affayres we haue to do, there is no doubt but he will in like maner take in good part that litle which we present vnto him : and that both we & our workes (how imperfect soeuer they are) shall be accepted and approued of him, in the fauor of his sonne, as if they were perfect, and absolute in euery point. For a father casteth not away his children, because they are sick, crooke backed, blind, or maymed of hand or foote, or otherwise counterfaite & imperfect : but handleth them more tenderly, & dealeth more softly with them, then with the others, respecting their debility & feblenes. We cast not away wine though it haue lyes or groundes, nor gold howe so euer it be couered with dirt. A husband man refuseth not lande, though it be ouergrown with brambles and byers : but

A similitude shewing that God reiecteth not his childre though they be imperfect.

will vse the greater diligence to stocke it and to plow it, hoping with his diligence, that it will bring forth frute plentifully: God likewise wil not refuse and put vs away, because he seeth manye imperfections and infirmities in vs, nay rather that is an occasion, that hee will take the greater pity vpon vs: as Dauid sayeth: Albeit (sayth S. Ambrose) the light be oftentimes hidden by a cloud, which is caried before the sunne, yet therefore it is not quite put out. And the sunne ceaseth not to bee the sunne, though his beames be stopped, and can not pierce vnto vs: euen so likewise howsoever our fayth oftentimes be disfigured, & corrupted by many errors, doubtings & distrusts it is not therefore quite choked, and we leaue not to be faithfull for these imperfections.

*Ps. 103. 13
S. Ambrose*

*Two notable
questions
1. Why
God accepteth
the imperfect
workes of his
children.
2. Why the
faithful are
not perfected
by regenera-
tion in this
world.*

But before I end this matter, it is meete, that we yet handle two points: one of which, is the reason, why our holinesse is acceptable vnto God, and the seruice which we do vnto him, seeing both the one and the other are imperfect: and seeing in his law he reiecteth all the sacrifices, which had in them any imperfection at all. The other point is concerning the cause wherfore he regenerating & sanctifying vs by his holy spirite, hath yet left such an heape of vices and imperfections in vs, and so much

much corruption in our nature & life, which notwithstanding all the diligence and labour we can, to correct and mortifie it, yet we can not come any thing neare, to be wholly delivered and exempt from it. Touching the first of those two points, there are two reasons, for which our vertues and workes are approued & accepted before God, how imperfect soever they be. One is, because Jesus Christ hath covered and taken them vnder the cloke of his righteousness, as soone as we are vnited & knit vnto him: so as no such spot appeareth in vs that can offend God. And for that he is our Mediatour towards God his father, we see God no otherwise then in him and by him: As the father in like manner will not see nor beholde vs othewhere then in Jesus Christ, & through his humanity as members and partes of his body. And this is the cause that maketh vs to appeare altogether other then we are: For euen like as looking aside through any glasse, be it blew or yelow or of any other colour, al the thinges we see seeme to vs to be of the colour of the glasse, through which we did behold the: So God also beholding and looking vpon vs in his sonne, we seeme to him to be of his colour, and we haue the apperaunce & brightnes of his innocency and righteousness: which causeth

*An answer
to the first
question.*

Similitudes

that in seeing and touching vs, he thinketh he seeth & toucheth his owne naturall Sonne. As Isaac speaking to Jacob his yonger sonne, & feeling his necke and handes, thought it had bene Esau his eldest sonne. The other reason is, that the grace of Gods spirite, being mingled with our workes, our workes deriue and fetch frō thence their greatest dignity, beauty, estimation & free strength, as when we mingle water with wine in a cup or in a glaſſe, that which is taken in there is called wine, though water be mingled with it: and albeit there be more water then wine (as it may be) yet that which is the more principall and most precious part of al beareth the name: euen so the workes which we do by the grace of God, be it that they haue a great many spottes and imperfections, as they proceede from vs, yet for al that they hold alwayes the name and reputatiō of him, who is their principall authour.

A Similitude.

*An answer
to the second
question.*

Concerning the seconde point, which is to know the reason why God doth not wholly regenerate and sanctifie vs, from the first houre that he calleth vs to his knowledg, seeing that all his workes are perfect, and that the lawe requireth of vs, that we should be holie as he is holie: that is to saie, that we should be wholly & perfectly holie. We must marke, in verie

decide

beede, that our regeneration and sanctification
 are workes of God which are perfect and abso-
 lute, as all that he doth is. But this perfection
 is successiue or by degrees. As we see that it is
 in many of his creatures. *Similitudes* Seede cast into the
 earth doth not by and by sproute, encrease &
 come to his perfection: but by space and length
 of time, it attaineth to his perfection and ripe-
 nesse, in that season that God hath appointed.
 A tree likewise, is not perfect as soone as it is
 planted. An infant is not straight wayes vpon
 the suddaine as soone as it is conceaued in the
 wombe of his mother, become a man, but with
 time, euen so we are not al at the first dash re-
 generated. But this regeneratiō riseth by de-
 grees, and being once begonne, then it procee-
 deth faire and softly by litle & litle encreasing
 euery daye, till we come to euerlasting life in
 the heauens. And in that God delighteth so to
 regenerate & entierly to reforme vs, to make
 vs altogether newe creatures, he doth it for
 three great and weightie reasons. First, be-
 cause he would humble vs, for asmuch as being
 naturally inclined to presume to much of our
 selues, we haue great neede that this pride be
 kept vnder: and that this mischiuous inclina-
 tion which we haue to such manner of arrogā-
 cie shoulde be digged vp and rooted out of our

*Three rea-
 sons why
 God differ-
 so regene-
 rate vs
 perfectly.*

hartes : which thing God doeth after that he hath adopted vs leauing vs subiect to manie miseries and diseases , as well of the body as of the mind, to the end that by this meane we should be barred from lifting vp our selues in any opinion and admiration of our selues , & that we shoulde not speake more biggly and proudly then we ought : & herein he maketh of a poyson, a remedie & preseruatiue against the poylen that is in our nature: as we see by experience to be done in the confection of triacle. For euen like as of the flesh of the viper men make a soueraigne & excellent remeadie against the byting of them: euen so God maketh of those infirmities that remaine in vs after our regeneration, aad which of themselves are deadly and damnable sinnes before him, an healthfull remedie to correct & repress the other vices & diseases, which are a great deale more pernicious : as is arrogancie and vaine confidence of our selues , contempt & forgetfulnes of God, and such other like pestilences which would kill vs suddainly , if they were not spedely preuented. Which thing our good God doth , who knowing the danger wherein we are, as a good father is more carefull for our good & saluation then we our selues. By meane wherof, he preuenteth & cutteth of the way

*Similitudes
full of great
consolatiō.*

way that leadeth to the dāger of death (wherin otherwise we are by these afflictions & diseases which alway putteth vs in mind and setteth this medicine befoze our eyes, driving vs to search after him & to require aid at his hands. He dealeth with vs, as a iudge in some criminall proceſſe, who will giue an enlargement, but yet with condition, or as they ſay with a quousque, that is, till the time that he calleth it backe, and putteth him in his former eſtate wherein he was befoze, if it happen that he fall into any new ſalt againe. The iudges do this to kepe them alwayes in feare and diligence, to do their duety, & to ſtop them from taking to great liberty. God likewise doeth ſo with vs, when he will pardon our ſinnes and ſet vs at libertie, leauing vs notwithstanding a great ſort of infirmities and imperfections, which may alwayes ſerue him, to charge vs, and for matter to call vs to a reckoning, when we would wind out of that bondage, & boaſt our ſelues abroade of the goodlineſſe of our reason and loyaltie.

The ſeconde reaſon is, becauſe he would correct our ingratitude, which is a vice as naturall to vs as preſumption. For there is nothing, into which we fall ſo eaſily, as into the forgetfulneſſe of God & of his benefites, which

The 2.

reaſon.

¶

We haue receaued of him especially when we are at ease & in prosperity, which maketh vs wanton, and bereueth vs oftentimes of our senses & vnderstanding, which is an other of the most pernicious vices that can be, and prouoketh the heauy wrath & iudgement of God against vs. And this is the cause, why he leaueth vs alwayes in such necessity to the end he may meeete with such an inconuenience and giue vs occasion to seeke after him. Againe he doeth vs not all the good he will doe, at one clappe, fearing least that we would vtterly abandon & loose it. And herein he doeth as a father of an household well aduised, who at the first dath doth not much aduance his seruants: but doth for them by litle and litle, the better alwayes to put them in comfort & hope to receaue aduantage at last, to the ende that by this meane, they may be holden in seruice, & not depart from his house: euen so, God during the time that we are in this world, giueth vs more hope, then he doth benefites (and yet it is plaine that the graces that he bestoweth vpon vs are infinite) for feare lest that if he should make vs great and rich at once, and should giue vs out of hand all the good that he keepeth in store for vs, it would make vs to abandon his seruice, as we see sometimes it hap-

*A simili-
tude shew-
ing the wis-
dom of God
in gouer-
ning those
that be his*

happened to the Jewes by this occasion. As God reprocheth them by his prophet Jeremy: *Ier. 22. 21*
 I spake vnto thee when thou wast in prosperitie, but thou sayedst, I will not heare: this hath bene thy custome and manner from thy youth, &c.

The third reason, why God doth not at once defend & fortifie vs and that throughout, when he hath regenerated vs, is to the end that those infirmities which yet remaine in vs after our regeneration, should serue to exercise vs, and to keepe vs from slouthfulnesse & sleeping. For hauing (as S. Ambrose sayth) a robe or garment which is all to torne and vnsewed, and which for this cause had neede to be amended, we must occupy our selues in repairing and amending the same: and must auoide by this meane slouthfulnes and idlenesse. Moreover, being so exercised we growe more strong and able to fight against the flesh & against all other enemies. Which thing was answered to S. Paule (when he desired to be deliuered from that prick of the flesh that so continually troubled him) that he ought to content himself with the grace of God which is sufficient: the strength whereof sheweth it selfe more in our infirmities then in our prosperities. Mark then that our diseases and afflictions stand vs

*The 3.
reason.*

S. Ambrose

2. Cor. 12. 9

in stead and greatly profit vs, when we suffer and beare them patiently, & we ought to content our selues with the only wil of God that sendeth them, and likewise we must way that the ende of these imperfections, which he hath yet left in vs after that he hath regenerate vs, is, to keepe vs in obedience, and to bydle vs, that we do not stumbe and go astray. For euen like as to be wise, it behoueth vs to bee fooles (as S. Paule sayth) and to the ende we may see more clearelye (as Iesus Christ sayth) to be blind: euen so that we maye be perfect we must be imperfect, & that we haue foule and dirtie feete, it is to keepe vs occupied in washing them.

1. Cor. 3. 18

Iohn. 9. 41

*The fourth
point where
the righte-
ousnes of
Christ is to
be found.*

Having nowe handled these two partes of Christs righteousness, it followeth necessarily to be known, what the matter is wherupō this righteousness worketh, where it resteth and is to be founde either in him or in vs. Where as the Sorbonical sophisters say that we can not be otherwise righteous, then by the righteousness that is in vs: we say cleane contrarie, to wit, that the righteousness which we must haue to escape the indgement of God, is not in vs, but in Iesus Christ. As S. Paule sayth, that he was made sinne for vs, that we should bee made the righteousness of God in him. If we
will

2 Cor. 5. 21

will therefore rightly vnderstande, howe his
righteousnes is attributed vnto vs, we must
know in what respect our sinne is attributed
vnto him: sozasmuch as there is the like reaso
of the one, as there is of the other. But it is ve
ry certaine that our sinnes were neuer effect
tually in Iesus Chyist: who being conceiued
by the holy Ghost was alwayes holy, innocent,
cleane, and without spot: but our sinnes were
onely imputed vnto him, to the ende that he
should beare the punishment of them for vs. *Heb. 7. 26*
In like maner, his righteousness is not essen
tially in vs. For to what degree soeuer, of ho
lines or vertue we be come vnto in this life,
there is notwithstanding alwaies in vs a great
many of disordred & unruly affections: in our
vnderstanding a great many of euil thoughtes;
in our mouthes a great many of euill words:
in our woꝝkes a great many of imperfections
and indirect dealinges: in all our life there is
so much corruption and filthinesse, that of it
selfe it is abhominable and stincking in the
sight of God. Whereupon a man may well
knowe, that such a righteousness as that is
that was in the son of God, neither dwelleth
noꝝ remaineth essentially in vs, but onely by
imputation: to the end that thereby we maye
receiue the rewarde. And altogether like (as

Coloss. 3. 3. Saint Paule saith) that our life is hidde in him , and must not be reueled , till the tyme that he shall appeare in glozy : euen so is our righteousness, the which appeareth not clearly enough , by reason of our unperfektions , no more then our life doeth by reason of our immortallitie and corruption , till the day that God shal appeare in iudgement in the person of his sonne.

*The righteousness of
the faith-
full compared to a
robe.*

Psal. 132

This is the reason why this righteousness is compared to a robe, according to that which is saide in the Psalm: that the Priests should be clothed with righteousness . For as a robe is not bozne with vs, and we haue it not from our mothers wombe as we haue our skinne: & it is not fastened to our bodies as the skins of beastes: euen so likewise neither is the righteousness wherewith we are couered, as with a long robe, to the ende that our imperfections may not be perceiued. And this is a great benefit and mercie that God hath wrought & bestowed vpon vs, in that he hath not assigned it to our selues nor put it ouer in our own hāds, but hath prouided a steward, to whom he hath deliuered it in trust : forasmuch as we are so ill aduiseest, and so ill husbandes , that had we once the ordzing of it our selues, the deuill by his sleighes and conuaiances wouldē soone be

beguile vs. For if our forefathers who were so wise & indued with so many excellēt graces could not keep safely that originall righteoulnes for so linal a time, (wherwith they were adozned from the beginning) and were not able to preserue themselves for so litle a while from the craftie fetches and snares of Satan, but that they lost it: What may happen vnto vs, which are not so wise as they were, if we should haue the keyes and charge of so great and precious a treasure, as is the righteoulnes of the Sonne of God?

It is a great commoditie and verie good for a tree, that the life & sap thereof lyeth hid in the roote: For this is the meane to defend, and preserue it from the stoymes and frosts of the winter: eue so is it for our profit, that our life and our righteoulnes are in Iesus Christ, who is our foundation and roote. For being locked vp in so sure a place, it shalbe preserued & kept for vs against all those that would robbe vs or snatch it awaie from vs by treason or violence. We see that kings and great Lords, they neither meddle nor deale with any mony, but they leaue their reuenues in the hāds of their treasozers and receiuours to dispose of them, contenting themselves when they haue any neede, or other affaires, to be

Diuerses similitudes shewing that it is not neccessarie that Christ his righteoulnes should be essentially in vs.

puruaied and prouided for, of that which is necessarie: what neede then is there that we should haue our goodes in our own hands seeing that we shall lacke nothing, that is needefull for vs? We haue the grace of God, we are his children & consequently his heires: we are enlightned, guided, strengthened, and comforted by his spirite: we are citizens of his kingdom, and seruantes of his householde: to be short, we haue all the profit, rentes and commodities that grow of his righteousness: what would we desire more? Is it not enough that we gather the fruite of a tree, and that it alwayes remaine in his place, and that we carrie it not away with vs? In like maner also we must content our selues to be partakers of the fruites of Christ his righteousness, albeit it be not essentially in vs: but onely by imputation, & in as much as through his onely mercie it is bestowed vpon vs.

*How we
may be
righteous
by the righte-
ousnes of
another.*

But here a doubt may be moued, howe we can be righteous, by the righteousness of another, seeing that this is a personall qualitie, which cannot be communicated to another, no more then health, wisdom, strength, & beautie. Now can I be otherwise in health, then by the health that resteth effectually in my body: how can it be then, that I should be righteous,
by

by the righteousnes, that dwelleth in an other? We must answere that this is done by imputation: And as a man may be acquitted of his creditour, by the payment which some shall make of his owne mony in the name of the debter: euen so we may be righteous, by the righteousnes of an other, when he is accepted in our name, as that is of Iesus Christ, when we are vnited and knit vnto him. All the members of the body without the eye, are altogether blinde of themselves, and yet notwithstanding, they cease not euery day to do their duties rightly. The feete go without stumbling, the hands without offending: in such sort that ech one of the is led in his worke by the light of the eye which illuminateth & directeth the: & as the sight of the eye is communicated to al the members of the body, who see by it and in it: euen so we in like maner are profited by the righteousnes of Iesus Christ, which is imparted with vs, as the sight of the eye with the members, to the ende that we may vse it in the iudgement of God, there to be acquitted and iustified, and pronounced altogether innocent and discharged from all our faultes & offences.

Now let vs come to the other point, which is, to know by what meane we may obtaine

The similitude of the debtor, acquitted by another.

The similitude of the members of the bodie enlightened by the eye.

The first point shewing by what

meane, we
may appro-
priat to our
selues the
righteous-
nes of Christ
Iesus.

Rom. 1. 17.

Rom. 5. 1.

Abac. 2. 4.

Iohn. 3. 5.

Faith is the
only meane
to fasten vs
to Christ. &
to obtaine his
righteous-
nesse.

S. Ambrose

this righteousness, and appropriate it to our
selues. The onely meane is Faith as we may
know by many places of the scripture. For S
Paule saith that the righteousness of God is
by faith. Also: that righteousness is reuealed in
the Gospell, and communicated by faith. And
in another place: being iustified by faith, we
haue peace in our conscience. And the Prophet
also saith: That the righteous man shall liue
by faith. And Iesus Christ in the word where
vpon we altogether rest, sayth: that who so
euer beleueth in him, shal not come into iudg-
ment. And to them alwaies that were sicke, &
were healed, he saith comonly, that their faith
had saued them, to the ende to teach vs that
faith is the meane, which is necessarie to ob-
taine not onely righteousness, but also the a-
doption of Children, the vnderdeserued fauour, &
blessing of our God, and generally all the be-
nefits of Iesus Christ. And altogether like as
we apprehende colours by the sight, & soundes
by the eare: euen so we apprehende by Faith
Gods promises, in which he offereth life vnto
vs & all other his graces. As Ambrose saith
Faith is such a vertue and of so great strength,
that it obtaineth all that God hath promised
vs we beleeuing in him.

But whē we speake so of Faith, we vnder-
stande

stande not by this name a bare opinion which
 we may haue of the truth, or a simple perswas^{ion} *What that*
 sion and consent, wherby we allow all that is *justifying*
 contained in the scripture: but we vnderstand *faith is.*
 by this faith a liuely apprehensiō of the truth
 of Gods promises, and an assuraunce of his
 grace and fauour in Iesus Christ. Also, a full
 confidence, that is sufficient to beare all the tē
 tations, that can be laide vpon vs, and to beat
 downe death, the deuill, and all the gates of
 hell, and further to set it selfe against wrath,
 in the iudgement and malediction of God, the
 which it turneth frō vs as a tempest & storme
 when we are threathned. Now when we earst
 saide, that the law containeth the promises of
 God, and in them his vnderferued fauour and
 grace, as the eye doth the colour, and the eare
 the sounde, and the other senses their proper
 object: we vnderstand this of the assuraunce
 and certaintie onely, and not of any carnall
 feeling. For the thinges that we belecue, they
 can not be felt with the hand, nor seene with
 the eie, nor by any reason, or other sense of mā
 be comprehended, & yet neuerthelesse they are
 more certaine, then the thinges that we seele,
 because our senses may be deceaued. As the
 eye which wil iudge a peece of wood in the wa
 ter to be crooked, although it be very straight:

But Faith when it is once grounded, & resteth it selfe vpon the worde of God, it is assured of all that is therein taught, and specially it embraceth Iesus Christ and draweth from him euerlasting life.

And albeit that oftentimes, considering the estate & disposition of those matters, it seemeth to vs, that all thinges goe quite backwardes, contrarie to that which God hath promised vnto vs: yet notwithstanding in this case we must beleue, (as S. Paule saith) in hope against hope, and in no wise doubt, but his promises shalbe accomplished. For sooner shall heauen, earth, and all the worlde perish, then the least iot of that which God hath promised vs, and which is proceeded from his mouth, faile to be fully & wholly accomplished in his time. Whe our reason then, or sence will doubt of that which God hath saide, or vnsaie and murmur against it, or any manner of waie, distrust his promises, we must resist and set our selues manfully with all our might against it, as Abraham did: and staie our selues (as he did) wholly vpon this, that God alway hath both will, & might to performe whatsoeuer he hath promised.

And when we come to consider the corruption & vice of our nature, the rebellion of our will

will against the will of God, our infirmities & imperfections, our distrust also that we haue oftentimes of his loue, & other doubts that we make of his prouidence, we must not the doubt *How we must be-* but that our faith is mightely assayled, & that *have our selues in* we haue to fight wonderfull sharpe and dangerous combates: but that we maye auoyde *tentations.* them it is needfull (as in all other tentations) to keepe our selues alwayes to the worde of God, and to make it a buckler against all that the deuill, our reason, and sense can alleage against his will, & those promises that he hath made vnto vs. Wee must (as *S. Augustine* sayth) shut our eyes fro all that we may see, and from all considerations that may turne vs away or seare vs: and open our eares, only to heare and meditate vpon that which God sayth. And if one the one side considering the things that ar present, we perceiue our selues a falling, & ready to be cast headlong into any distrust, we must on the other side for to comfort our selues, behold Iesus Christ, of whom we are members & sheepe of his pasture, & we must oppose his righteousness against our vices, his life against our death: his obedience against our rebellion, his fauours & rich grace against our wretchednesse and pouerty, his satisfaction against our debtes, his mercy against our mi-

tery, his strength against our weaknes & tentations, his merit and intercession, against all the accusations & informations which the law, our conscience & the deuill him selfe can bring forth and alleage against vs: alwayes thinking that where sinne aboundeth, there grace yet more aboundeth, & hath far more strength to saue vs then sinne hath to condemn vs. We must do, as they that go vp into an hie tower, who looking downewardes & seeing the depth are afrayde to fall, and that they may be the more sure they lay hold of the railes: euen so must we alwayes leane vpon the righteousnes and death of Iesus Christ, and strengthen our selues in that, to the end we may be preserved from falling downe.

A similitude.

Three questions depending of the former point.

Now hauing spoken of the meane wherby a man may lay hold of the righteousnesse of Christ, and of the equality of Faith that apprehendeth the same: it remaineth yet, that we speake of three things. The first, whether that for the laying hold vpon that righteousnesse, it be necessarie that Faith be perfect. Then afterwardes, whether it must be, that it must be cleane from all vices: and lastlie whether, it hauing bene once receaued in our heartes, we can loose it afterwardes, and be depriued of it.

As

As concerning the first point, to wit, of the perfection of Faith, it is impossible that euer we can attaine it: in as much as we are compassed about with a mortall body, which is so grosse and so slavish, and which fighteth without ceasing against the spirit, when it would lift vp it selfe into any heauenly meditation: moreouer, hauing such an heape of darkneses & false opinions in our senses & vnderstanding, it is impossible that euer we should haue any perfect knowledge of God, what diligence, paine or trauell soeuer we take to get it: hauing in like manner a hart entangled with so great passions & lusts which driues vs hither & thither, to al vaine affections, in such sort, that by reason hereof, we cannot loue God perfectly & so consequently haue any perfect confidence in him: because confidence followeth loue, euen like as loue followeth knowledge.

1. To witte, whether faith must be perfect for the apprehending of Iesus Christ.

The knowledge therefore and confidence that we haue of God being imperfect, which are the two parts of Faith, it followeth herof, that it can not be perfect, & that we haue nede continuallie to begge at Gods hand, that hee will augment it in vs, and day by day stirre vs vp in the meditation of his promises, which is the true meane to nourish, encrease, and augment Faith. And whereto serue exhorta-

tions, prayers, Sacraments, and such other exercises, if our faith coulde be perfect here: seeing that all these are not ordained & fostered in the Church, to any other purpose, the to fortifie, and encrease the knowledge, zeale, and affection of the faithfull.

2. Point
whether
Faith must
be cleane
fro all vices

Now let vs come to the second point. Seeing that our Faith is neuer perfect in this worlde, but is alwaies mingled with an infinite number of infirmities which alwayes remaine in vs, in such sort as there is none can saye his hart is cleane from all sinne: & that we haue neede in respect of this, to beg of God in our prayers, that he will pardon vs our offences, and making the confessiō of our Faith, to say: I beleue the remission of sinnes: notwithstanding al this that as yet our faith is very weak & defiled with many imperfections, neuertheless it ceaseth not, to lay hold vpon that, that it shall please God to bestow vpon it. No otherwise (for examples sake) then as a litle child who with his litle hands, or a pooze man with his rugged & scabby hands refuse not to take bread and other almes, that a man wil bestow vpon them, as well as if they were greater & whole. Altogether like as diseases that are vniuersall throughout the whole body, (as is a burning agewe) though they weaken all the partes

A simili-
tude of the
force and
strength of
Faith.

An other
similitude.

partes of the same and specially the stomack,
more then all the rest: yet neuertheles hinder
not but that it may take a medicine, yea ra-
ther the disease is an occasion vnto it to pro-
uoke it to take it: euen so also it ought to be so
far of, that the weakenes of our faith shoulde
keepe vs from embracing righteoulnes & the
other benefits of Iesus Christ, that it must pre-
pare & dispose vs to the contrary. According to
which Iesus Christ saith to the Pharisees who *Luc. 5. 35.*
thought therselues to be righteous, that he came
not for their sakes, but to call sinners: adding
the reason to wit that they that are sicke haue
neede of the phisition. And euē like as our dis-
eases & infirmities let not but that our faith,
be it neuer so weake, is yet capable of the gra-
ces of God, & of al the righteoulnes of his son:
euē so the litlenes of faith maketh it not lesse
capable to be able to apprehēd & embrace that
righteoulnes: And like as altogether the apple
of tye eye which is so little, & yet, for all that *An other
similitude.*
can apprehēd the light of the Sunne which is
spread ouer al the horizon, yea & the Sunne it
selfe which is far greater, & more ample thē al
the earth: euen so the eye of faith albeit that it
be very small, yet it ceaseth not to lay hold of
the Sunne of righteoulnes, together with his
light, iustice & other giftes, which are as great

and as many in number.

3. Whether the elect can lose their faith.

But now let vs handle the last of the foresaide three pointes, that is to saie: whether Faith being once receiued into our hartes, we can vtterly afterwards loose, & forgoe it. For if hauing once receiued it, we can not be assured to keepe it constantly to the ende, we shal alwayes be in doubt of our saluation. But if we be once perswaded & resolved in this point that hauing bene inspired by the spirit of God in our hartes, it will still there abide, & dwell for euer: this persuation will alwayes keepe our spirites quiet & contented, & they shal alwayes be ioyfull, yea in the middest of all tribulations that may assaile vs. Wherefore it is verie necessarie for vs to marke, and diligently to imprint in our mindes, all the places of the holy scripture, in which God hath assured vs of the continuance and perseuerance of his grace and fauour towards vs, and of keeping vs in the faith, and giuing of al the other gifts that he will communicate vpon vs. As in the first place, this testimonie of S. Paule would be marked, which saith: that faith is ioyned with election, and so by consequence founded vpon the counsaile and will of God which is euertasting & immutable: The afterwards that place of the Romaines where it is saide:

That

Rom 8.

Rom. 11. 29

That the gistes & calling of God are without
repentaunce, that is to say, irrenocable, when
he hath once giuen them vnto vs. Also, that
which is saide in *S. Mat.* that to him that hath *Mat. 13. 12*
it shall be giuen. If then, we haue by Gods
grace, faith and the gistes of the spirite, let vs
be certaine that they shall remaine still with
vs, and looke by the selfe same grace that they
were freely bestowed vpon vs, by the same
they shalbe kept & encreased. Also there is an
other place of the Apostle that all they which *Rom. 8. 30.*
were predestinate to life shall afterwarde be
called, iustified, and in the end glorified: If
these foure pointes, wherein is contained the
whole summe of the saluation of God his chil
dren be so chained in order one to the other, by
an immutable decree of God: we must cōclude
that as our election is sure, stable & permanēt,
so also are the other effects that doe necessary-
ly follow it: Also that which *S. John* saith in *1. Iohn. 5.*
his first Epistle: that he that is borne of God
sinneeth not, and the wicked toucheth him not.
Also, that goodly protestation that the Apostle
maketh for him selfe and all the faithful, with
so great assurāce: I am (saith he) certaine, that *Rom. 8. 38*
there is nether death, nor life, nor Angels, nor
principalities, nor powers, nor things present
nor thinges to come, nor thinges highe, nor

Ioh. n. 14. 23

things low, noꝛ any creature, that shalbe able to separate vs frō the loue of God which is in Iesus Chꝛist our Lord. Also, that which Iesus Chꝛist saith to his disciples: If any man loue me he will keepe my worde, & my father will loue him, and we will come vnto him & dwell with him. Whereupon we may note that he saith not, We wil visit him, & so depart again, as many times we see friends do visite one another: but he saith, we will abide with him: which is as much to saie: We will holde our selues to him, and dwell continually with him, without euer departing from him.

By all these places, and many moze which might be rehearsed out of the scripture, it appeareth plainely that faith being once giuen vs of God, it shall neuer be quite taken away from vs, & so by consequence neither the grace of God, which alwaies followeth it. And although it seeme oftentimes foꝛ deade, as it was in Dauid, when he committed so great & heynous sinnes one after another: yet foꝛ al that, there remained alwaies in his hart, a certaine remnaunt of it, which foꝛ a time was hidde as fire is vnder the ashes. And like as when it is raked vp it sheweth not his brightnesse noꝛ heat outwardly, vntill it be vn-raked & kindled in a flambe: euen so, it oftentimes falleth out

out with our faith, which is hidden and couered with many vices, which the most holiest Sainctes of God them selues doe many times commit (euē as to fall into diseases) the which cōtinueth, till it please God to stir vs vp anew by his spirit, & to light vs againe, euē like as when a candle is put out. We must iudge the of our faith, as of a tree, which in winter seemeth to be dead, because it hath no frute nor leaues nor any outward appearance of life: and yet notwithstanding it ceaseth not to liue, & sheweth that life, that was hidden within outwardly, in the spring time, bringing forth flowers and leaues, and taking againe his goodly beu: in so much as the sap and strength which kept it selfe inclosed in the roote during the time of the cold, spreadeth it selfe throughout all the branches, to make them greene & fresh againe: Euen so likewise is it of faith, which seemeth oftentimes to be quite dead in vs, whē it bringeth not forth any sense or feeling neither of God, nor of his promises, nor of his commaundments or threatnings: And sheweth not it selfe by any other wonted effect. Notwithstanding this, it is alīue in vs, & the life of it hath his being in Iesus Christ in whom it is ingrafted & planted. And as the strength of this roote can neither be frosen nor dead: euen so neither

can the Faith of a Christian which is so deeply grounded within be altogether extinguished and dead being the roote of all immortalitye, from whence it fetcheth his life.

*Howe the
righteous-
nes of Iesus
Christ may
be distribu-
ed: o a: the
faithfull.*

But befoze we end this matter, it is needefull to consider one wonderfull thing, to wit, how the righteousness of Christ, which is one onely, may be also entirely distributed to euery one of his members, without being deuided and sundzed in any respect.

*A simili-
tude of the
soule.*

To answer this point, a man may say of it, as certaine philosophers haue said of the soule of man, which is wholly throughout the whole body, & in euery part a like: euen so is y^e righteousness of Iesus Christ, wholly in the body of the whole church, as the soule, to giue it life & to maintaine it. Then is it altogether, in euery of the perticuler members, to make the strong, whole, stout, & of courage to do all their offices and dueties. The which thing a man may vnderstand by two similitudes, one is of y^e voice, which being heard of a great many persons, is in such sort receiued of euery one of th^em, prouided that they be attentiu^e, y^e the same is wholly vnderstood, without being deuided or sundzed in any respect. The other similitude is of the face which may be receiued in many glasses, & wholly represented to all, without anye diuision

*Similitudes
of the voice
& the face*

diuision or separation of the same.

Let vs conclude then that a faythfull man through faith embraceth the whole righteousnes and all the frutes of the sacrifice of Iesus Christ: and that, for this cause he can not be condemned or accursed before Gods iudgment, no more then his head with whome he is inseparably knit & vnited. When any man is cast into the water where he is vp euen to y^e chin, *A simili-* yet he can not be hurt, as long as his head is *aboue* the water, although that al the members & parts of his body be drowned & foundred: so also we cannot be killed or hurt in the depthes of death, seeing that Iesus Christ our head, is alwayes lift vp aboue those depthes, & for that vpon the life and health of him dependes the health and saluation of all his members.

Now it is time to shew by what signes and makes we may knowe, whether we possesse Iesus Christ, and whether he dwell in vs and we in him. S. Paule sayth to the Romaines: that being iustified by Faith we haue peace in our soules: which is an vndoubted token that Christ dwelleth in our hartes, that is to saye: when we feele their tranquillity and rest, and that wee beginne to be peaceable in our consciences: torments, bytings, anguishes, terrors and distrusts there ceasing: and when in

How we may knowe whether Iesus Christ dwelleth in vs or no. Rom. 5.1

the steed of all these there cometh in place, ioy
 pleasure, consolation, and as it were a commo
 feast where all reioyce. For then Iesus Christ
 liueth in vs and we in him: to wit, when all
 our thoughtes, our meditations, our woꝝkes,
 and our delights, do carrie vs to him, as to the
 marke: And when wee sette him out to our
 selues, to be our onely glōꝝy, honour, riches,
 treasure, and the ground of all our hopes: and
 that we hold him as our chiefe and soueraigne
 good, that is to say: when we neither know,
 desire, oꝝ seeke after any other but him: & that
 we are enlightened by his light and spirit, are
 made wise through his wisdome, and strong
 through his strength, and rich through his bles
 sings, and righteous through his innocencie,
 and blessed through his grace and fauour: and
 when we will haue no other maister to teache
 vs, noꝝ other light to leade vs, noꝝ other sight
 to direct vs, noꝝ other trueth to deliuer vs, noꝝ
 other life to quicken vs, noꝝ other king to go
 uerne and defend vs, noꝝ other mediatour to
 reconcile vs, & make vs at one with God, noꝝ
 other aduocate to pleade our cause in his iudg
 ment, noꝝ other gate to enter in at to his king
 dōe, noꝝ to make vs there reioyce of the perfect
 & ful felicity, which he hath reserued & kept for
 his elect. And in general, when we nether seek,

nor will haue other fountaine to quench our thirst, nor to satiffie our desires. See then how Iesus Christ liueth in vs and we in him.

It is very true y the feeling whic h we haue of all these things , is not alwayes alike & the same in vs. Forasmuch as we ar not alwaies alike disposed, at one time as at another : & we haue not alwaies alike desire to see or to heare the word of God, or to read it, or to confer with our brethren , which are more aduanced in the knowledge & zeale of the seruice of God then we are. And likewise the spirit of God doth not touch and stirre vs bp alwayes alike. And this is the cause that in our faith, as in al other qualities, there is somtime more & sometime lesse, & that oftentimes it is more strong and lively, & then sometimes againe more remisse & faint. For altogether like as we see y water is more hote or cold , according as it is neare or far of fro the fire : euen so is it with vs, according as we ar more or lesse exercised in the word, & driue by Gods spirit, we haue more or lesse zeale & affection. And altogether like as the disposition of the body foloweth the quality and temperature of the aire, elements and exercises, to which we giue our selues: euen so according to the places where we liue , & the nourishment that we there take, is the estate of our soules &

The perplexities and doubts that are in the spirituall life of the faithfull

A similitude.

consciencs. But be it that water be sometime hoate and sometime cold , and that it chaunge his qualities, sometimes one way, sometimes another, yet is it alwayes water: euen so the man that is elect after his regeneration, is alwayes faithfull , howsoever in that he is the child of Adā, he be sometimes enclined to euill, & that his faith be not alwayes in one and the selfe same estate , & that he is not alwayes accompanied with the like zeale & affection. For oftentimes it commeth to passe that we feele Iesus Christ to stir & moue him selfe in vs , & by & by after we haue no manner of feeling at all: but therfore he ceaseth not to dwell in vs, no more then our soules do to dwell in our bodies when we sleepe , although in sleeping we nether feele them nor any of their operations. A woman who hath conceaued & beareth in her womb a yong child, feeleth it not alwayes stir, notwithstanding when she hath felt it once or twice, she doubteth not but she is with child: euen so it commeth to passe that we haue not a continuall feeling of Iesus Christ, to assure vs that he dwelleth in vs & we in him: but it sufficeth that we haue him when occasiō serueth.

There are some also that feele and taste in some sort the righteousness of Iesus Christ: but on y other side they haue a far greater feeling
of

of their finnes, which oftentimes maketh them
to feare y they are not in God his fauor. Con-
cerning this point we must note, that we more
feele that which is euil, the than that which is good.
For as we see by experience, we feele the cala-
mities & miseries of war, more then the fruits
& pleasures of peace, & the griefes of diseases,
more then the quietnes of health, and the hard-
nes of pouerty, more then the profit & com-
modities of abundance and riches: by reason
whereof we ought not much to maruell, if we
feele the stings and prickes of sinne a great
deall more then y consolations of the righteous-
nes of Iesus Christ: seeing y sinne dwelleth in
vs & not righteousness, which thing is in cause
y the one is more sensible then the other. Not-
withstanding for all this we must not think, y
sinne is greater & stronger then righteousness,
or y it can in any respect be compared vnto it,
or can be more able to condemne & destroy vs,
then the righteousness of Iesus Christ and the
grace of God is to iustifie & saue vs. We haue *A simili-
tude.*
sometymes in the top of a finger, some paine or
griefe, which we feele a great deale more then
the health that is all ouer the rest of the bodie,
yea though it be much greater then the payne
of our finger. Wherefore we must not esteeme
the greatnesse or the strength, whether it be of

righteousnes or sinne, according to that feeling we haue: bicause y one is alwayes more sensible then the other: & specially forasmuch as we embrace righteousnes only by faith which is of those thinges that are not outward & sensible.

A remedy
against the
tentation of
the cōtinu-
all feeling
of our sinne
lonely.

There are others also that feele nothing else but their sinnes: & therfore they liue in continuall feare & distrust, where out they can not wind them selues, hauing no tast at all of the grace & righteousnes of Iesus Christ, nor of any other meane, whereby it is graunted vnto vs. Which thing (of a truth) is very daungerous: & they which feele themselves in such case ought earnestly to pray vnto God, that it will please him to quicken them vp, & to warme the through his spirite. And on their part it beho- ueth that they giue them selues oftentimes to reade & to meditate vpon his promises, & that they frequent the Church, & heare exhortatiōs, with the greatest attentio they can, forasmuch as faith is engēdred by hearing. And although it come to passe y they do al these things with- out any great affectiō, yet must they not there- fore thinke, that they are altogether vnprofitable vnto them, no more then a mā that taketh bread and meate when he taketh & eateth it, without any great appetite. For although that he haue not such a pleasure in eating, as if he were

A simili-
ude shew-
a that we
must not be
discouraged
though we
inde not
wayes in

were well an hungred: notwithstanding, that which he receiueth, ceaseth not to profit & susteine him, as we see in sicknesse: euen so doe prayes and other Christian exercises, to which such cold persons do giue theselues. And how soeuer they make them without any great zeale, yet for all that they cease not to profit them. And in euery thing that cometh to passe, howsoeuer it be that they feelee their sins, they declare thereby that they are not altogether dead, nor vitterly depriued of life, & that therefore it only remaineth for them to search the meanes how to encourage themselues, & to do euen as a man woulde doe to fire, when it is out, which whē he will kindle againe, he bloweth it, or to a lampe to which a man putteth oyle when the light is going out.

*our selues
that good
desire and
taste that
we ought
to haue, of
the worde
of God.*

There are other some which neither haue feeling of righteousness nor of their sinnes, & these are altogether blockish, not thinking any whit of their safety, nor regarding to haiken vnto any thing that is spoken, taught or shewed to them for their help & recovery. Such diseases are very dangerous as are to mans body by Apoplexies, the falling sicknes, Passages & such other which are altogether cold, killing the naturall heat, & choking all the senses. All that we can do for these, is to pray vnto God to

*A remeady
against the
spirituall
blockishnes
or lacke of
feeling.
Apoplexia
is a disease
engendre
of cold hu-
mours, that
taketh a-
way a*

man's senses and feeling.

heale the, as he did the man sicke of the Palsey & that he will restore to them the vse of their senses, that they may feele as wel the burde & waight of their sins, as also the consolation of his grace.

The last point is of the effectes of this righteousness in vs after regeneration & that containeth 4. partes.

The mortification of the flesh.

The last point, that we haue to entreate of is of the effectes, that this righteousness bringeth forth in vs after our regeneration: whereof there are foure principall partes.

The first is of the mortification of the flesh. The second of the confessiō of Faith. The third of prayers: and the last of charitie.

Mortification of the flesh consisteth in this, that we suffer not sin to raigne in vs: but courageously fight against all the concupiscences therof, obeying the spirit of the law of God, & groining continually vnder y^e burde of our infirmities, crying to God without ceasing, y^e in this case he wil make an end, & provide for vs.

The confession of Faith.

Confession consisteth in this, that we publish the meanes of our saluatiō, & that we witnes it openly and evidently by our workes and wordes at all times when occasion is offered vnto vs: without being hindred through the feare of any daunger whatsoeuer.

Prayers.

As concerning prayers, it is necessary that euening and morning, before & after meate, and in the beginning and ending of all our workes

wozkes, we pray vnto God & praise him, begging that in our prayers which he hath commaunded vs to aske, & promised to giue vnto vs, with full Faith & assurance to obtaine the: which we must ground vpon his grace & promises, and vpon the merit and intercession of Iesus Christ our alone Mediatour.

As touching loue, first of all it is required *4. Charity.* that we loue God with all our heart, with all our strength, and with all our vnderstanding, and then our neighbour as our selfe, the which loue of our neighbour that it may be right, it must be referred to that loue of God in such wise that it be the rule & measure thereof, and likewise of all other our affections.

Now in obseruing of these foure pointes, we must first take heede that we be not dull & slothful to do our endeuer therein. The which thing that we may auoide, we must seeke out with all diligence euery occasion to apply our selues thereto, and take heede to auoide those thinges which may turne vs away from it. Then afterwards we must beware that in no wise we distrust the grace of God, nor the seruice that we offer vp vnto him, but that we be certaily perswaded, that we together with our woꝝkes, shalbe acceptable vnto him, through grace, that hauing this perswasio we may go

faithfully & cherefully forward in our vocatiō

*e must
auoide pre-
sumptiō &
an opinion
of our sel-
ues.*

Psal. 13 1. 1

1. Pet. 4 10

*The second
iudgement
where we
must aun-
swere con-
cerning our
righteous-
nes.*

And finally, that we take good heed to our selues, that aboue al things we be not presumptuous. And to the end to keep vs from it, it is not enough, that we haue no opinion of our selues nor of our works: but as it is written in the Psal. we must not desire any thing that is to high for vs, but be content with that porcion & measure of grace, that it hath pleased God to bestow vpon vs, & we must apply our selues according to that power & meane that he hath given vs: As S. Peter saith: Let euery man as he hath receiued the gift, minister the same one to an other as a good husband & steward of the graces & giftes of God. For if we haue receiued but two talenls, & wil make as great traffique with the, as he that hath receiued fīue, this is a presumptiō before God, who hath measured out and proportioned his giftes to our capacitie, and requireth of profites and gaines according to the quantity of those graces & giftes which he hath bestowed vpon vs.

We haue saide in the beginning that the second iudgement whereto we must answere concerning our righteousness, is that of the lawe, which is no other thing then the seat of Gods righteousness, to which it is impossible for vs of our selues to satisfie, and we haue neither woakes,

works, thoughts, words, nor affectiōs but they
 are to be condemned of God, if proces be made
 out there for vs, & we be to be iudged in this
 court: as S. Paule saith that all they which *Gal. 3. 10*
 are vnder the law, are vnder the curse: & in an *2. Cor. 3. 7*
 other place, he calleth the law the Minister of
 Death. And Dauid speaking to God saith: En- *Psal. 143. 2*
 ter not into iudgement with thy seruant: For
 no mā liuing shalbe iustified in thy sight. Also
 in another place he saith: O Lord if thou looke *Psal. 130. 3*
 vppon our iniquities, who shall stand in thy
 iudgement: Forasmuch as this iudgement is
 so entire, where all thinges are examined, in
 such sort, frō point to point, that the brightnes
 & light of the mōne & starres, the righteousness
 & innocency of the Angels, shall hardly escape
 from being reiected & censured, as Job sayeth. *Iob. 25. 9*
 How then shall we be able to answer there, & *Iob. 4. 18*
 what meanes shall we alleage for our iustifi-
 cation, that we may escape: S. Paule sayeth,
 They that haue sinned without the law, shall *Rom. 2. 13*
 perish without the lawe. But seeing that they
 shall be condemned by the law, who haue tras-
 gressed it: what shall we do then: we can an-
 swere & alleage many things for our defence.

First we can auoyde this iudgement and
 rid our selues from it demaunding to be sent
 befoze the thzone of Gods mercie: forasmuch

*The way
 how to be
 deliuered
 from the*

*Judgement
& maledi-
ction of the
Law.*

Gal. 4. 7

Iohn. 5. 22

Iames. 1. 13

as being free & deliuered, we are not any longer vnder the law, but vnder grace: so as Moyses is not now any more our iudge but Iesus Christ: to whom the father hath giuen aucthority and iudgement. Moreover mercy (as S. Iames saith) is aboue righteousness: which is as an inferiour & lower court, from which we may appeale to that high & great court of God his mercy: wherein Iesus Christ is set downe & keepeth the highest place as chiefe president. And as it is he that is our aduocate, so we are assured that he will giue vs a discharge in our fauour. Wherefore if the law, Moyses and the righteousness of God do cōdemne vs, we must not therefore be afraide: forasmuch as this is such a simple sentence, as we may at all times appeale from it. To conclude, the law is as a receauer, which taketh accompt of our debtes, which is so hard & rigorous, that by no intreaty it will remit or pardo any thing of that we owe, and will make vs to pay to the uttermost farthing: but the Lord is he that stayeth and closeeth by the count, to wit Iesus Christ being (contrary to the law) good, gracious and liberrall, entreating vs with all gentlenes, neither demanding any thing of vs but that which we be able to pay, and furnishing vs him selfe with that which we lacke, & acquiting vs of his
mere

meere liberality of the ouerplus, so that presently it may be supplied in him.

Furthermoze we may yet alleadge in this iudgement, that the lawe can not make our proceſſe: but Ieſus Chriſt, and the mercey of God be our aſſeſſours, who moderate iudgement in ſuch ſort, that not onelie it can not be hurtfull vnto vs, but very healthful for vs. As the iudgement of the woman taken in adulterie, the figure thereof: who being threated before Ieſus Chriſt, by the Pharisees, who maintayned that by the lawe of Moyses ſhee ought to be ſtoned to death, was notwithstanding all that they could alleadge, ſent away by Ieſus Chriſt, without her accuſers, or anie others that were in their company, once enterpriſing to hurt her in any ſort what ſo euer: Onely Ieſus Chriſt ſayth vnto her, that hence forward ſhe muſt take heede that ſhe ſinned no moze: and ſo that condemnation which the miniſters of the law had pronounced againſt her, was by Chriſt, turned into a ſimple admonitiō and inſtruction. A thing that ought well to be marked, to the ende we may vnderſtand what ought now a dayes to be the true uſe of the law towards the faithfull: which condemneth them no moze to death as it was wont, but teacheth and inſtructeth them of their due tie, ex-

*Iohn. 8. 3
An allego-
ry of our
exemption
from the
iudgement
of the lawe
by Ieſus
Chriſt.*

*The uſe of
the law to-
wardes the
faithfull.*

hozteth them to that , and reprocueth , and procureth , by all meanes so to direct , and bring them on , as they may be sufficiently enabled to go to the schoole of Iesus Christ.

A comparison & difference of the law and the G. spell.

The law and Iesus Christ in like manner are as a Physitian & Surgeon , comming to a sicke man to heale him. The surgeon openeth the veine, & taketh away bloud from him, not to the ende to make him to die, but as a reimeydy, appointed for the recovery of his health & safety. The law also pierceth our impostume, & somtimes maketh a great hole in it: but neither to the end to kil vs, nor to hurt vs: but to bring vs into a good order, to the end we may be the more easily healed. Those sentences the that the law pronounceth against vs, they are profitable for vs, forasmuch as they awakē vs & make vs to looke to our selues and to our affaires , & to be more diligent to search out the meanes whereby to bring vs into good order.

The thirde meane, or defence against the iudgement of the law.
Mat. 5. 17
Rom. 10. 4

The last bulwarke that we can set against the iudgement of the law, is that Iesus Christ hath fulfilled the same for vs , as he him selfe witneseth: that he came not to abolish the law but to fulfil it. Which thing S. Paul also confirmeth saying: that Christ is the accomplishment of the law in righteousness to all believers. Wherefore we be not in any wise subiect to

to death, nor to the curse, that the law hath pronounced against them, that haue transgressed it, seeing we are the members of Iesus Christ, and that we haue kept and fulfilled it in him. And as in Ada we were made sinners through disobedience: euen so being incorporated into Iesus Christ, we are righteous through his obedience: and so consequently exempt from the iurisdiction and power of the law: which can not exercise the authoritie it hath to condemne vs, but against thē that transgresse & are rebellious against it. When therefore we endeavor our selues, to do our duty, to mortifie through his spirite the workes of the flesh, there is not any condemnatiō to vs, nor to all them that are in Iesus Christ, who are by a liuely faith vnited to him, ingrafted & in Rom. 8. 1. incorporated into his righteousness.

The third kind of iudgement whereof we spake in the beginning of our diuision is the iudgement of men: which commonly is more corrupt and vniust, by reason of their ignorance & false opinions, which they conceaue & frame in their owne vnderstanding: & likewise because of their passions and desires, which oftentimes driue and cary them hedlong contrary to their will. Wherefore we must not trouble our selues much to satisfie that, espe-

The thirde iudgement against vs, to wit, the iudgement of men, and of the remeades of the same.

*Our faith
must not
depend v^t-
on others.*

Gal. 1. 8. 10

cially in matters that appertaine to religiō & cōscience. As in the doctrine of saluatiō, which we must not take frō any other, but from the spirite of God, nor search for any where else but in the lawe and the Gospell: wher all is taught by the writinges of the prophets and Apostles. Wherefore there is no other rule of our faith and obedience, but the onely will of God, that is to saie, we ought not to beleue any thing as concerning our saluation, but that which he hath promised in his holy Gospell, nor do any thing for his seruice, but that which he hath commaunded and ordained in his law. And when so euer it be found, that men will be so rash either to adde, or to diminish, or to alter any thing in the word of God, there a man may iudge, and surely perswade him selfe of such, that they are false teachers & Prophetes: & so likewise of them that beleue and submit them selues vnto such by whom they are abused and deceiued. This is the reason why S. Paul saith, that if he would please men, he shoulde not be the seruant of Iesus Christ. And in another place: If an Angell frō heauen shoulde teach any other Gospell then that Iesus Christ and his Apostles haue published, that he would account him accursed. It is therefore needefull to be taught that in these

these thinges, belonging to the honour and service of God, and to the saluation and rest of our soules, we rest our selues altogether vpon the scripture, and therto bend our selues as to the onely marke, that we neither haue to much forward, nor lagge to much behind. And further that we hang not vpon the iudgement of men, as whereby we may either be iustified or condemned.

Saint Paule writing to the Corinthians ^{1. Cor. 4. 3. 4}
saith: I passe litle to be iudged of you, or of the
iudgement of men, no I iudge not my owne
selfe: forasmuch as I know my selfe not to be
culpable in any thing, yet am I not thereby
iustified: but he that iudgeth me is the Lorde.
Therefore iudge not before the time, before
the Lorde come, who will bring all thinges
to light, manifesting the thinges that are
hid, & al the counsailes & affections of the hart:
then shal euery one be praised of God. Herely
he woulde teach vs not much to esteeme the
iudgement of men be it in good or euil becauise
they are vaine of their owne nature, & if they
praise vs, this ought not to puffe vs vp, or to
encrease the opiniõ we haue of our selues. Al-
so if they dispraise or condemne vs we ought
not therein to discourage our selues hauing
the spirit of God, his word and our owne con-

science, to susteine and iustifie vs.

We are at this day excommunicated of the Pope, and condemned and reiected from his presence and of the most part of men: and principally of them, who are in greatest estimatiō and credit of knowledge & wisdom, notwithstanding concerning the Pope, we ought to make no reckoning of him nor of all the sentences that he cā pronouce & thunder out against vs. For he is the enemy of Iesus Christ, and consequently Antichrist: and an enemy of the light, forasmuch as all his works are euil: and of the truth, being the first Embassadour and minister of lying: and to conclude, an vtter enemy to the saluation of men, & of the honour of God. Also he is the sonne of perdition, to cast away and to destroy all those, which will depend on his authoritie, and will be brought to his opinion touching the estate and saluation of their consciēce. Is not this he which beareth the name of blasphemie vpon his forehead, to shew that he woulde be the protectour? It is not therfore to be maruailed at, if he cōdemne and hold those for heretiques, which loue the honour of God, and employ themselues to aduance the kingdome of Iesus Christ.

Apoct. 13

As concerning the great and wise men of this world we ought not also to discourage our
selues

selues, if they set them selues with all their strength against the truth, whereof they haue no knowledge as Iesus Christ saith: that his father hath hid from the great and wise of the world, the misteries of the kingdom of heauen and hath reuealed them to little ones. According to which S. Paule saith: that he preached Iesus Christ crucified, which was an offence to the Iewes, and foolishnes to the Grecians: alleaging that which is written in Esay: I will destroy the wisdom of the wise, & will cast away the vnderstanding of the prudente. And adioynning that same question. Where is the wise? where is the scribe? where is the disputer of this worlde? Hath not God made the wisdom of this worlde foolishnes? Jeremy saith also, seeing the people to make no accompt of his word: I will get me vnto the great men, & will speake vnto them. For they haue known the way of the Lord, which the people knewe not. But these also haue broken the yoke, and haue banded themselues together to speake against the worde of God, as the others. All these places serue to shew vnto vs, that God hath chosen the foolish thinges of the worlde, to confound the wise. And hereof it is, that we see nowe adayes that the greatest men and they that are of most reputation in the worlde,

Mat. 11.25

1. Cor. 1.23.

Isay. 29.14

Jerem. 5.5

do most obstinately resist the truth : and shewe by word and effectes, that they are most blind in God his matters, taking darknes for light, sower for sweete, and sweete for sower.

Mat. 7. 13. Now as the greatnes and authorizty of me ought not to astonish vs, nor any whit to moue vs, so also, neither the number & multitude of them. Forasmuch as the way that lea-
deth to destruction is broad, & is chosen of the greatest number of persons who enter there, & go on in it because that men are naturally enclined to embrace errorrs & lyes, & there is none but the elect of God, which beleue & loue the truth: who are a little number (as Iesus Christ saith) in respect of the reprobate.

We conclude the, that to the end we be righteous it is not needeful that we satisfie men, nor conforme our selues to their iugement, in matters that concerne the honour & seruice of almightie God, & the estate of the conscience: wherein oftentimes they erre, because they leaue the word of God which is the only way whereby a man may wel & rightly iudge and define of these two points, & betake theselues to the iudgement & definition of their owne opinionous & phantasies, which are for the most part fond and ridiculous.

There are two things in which we may apply

plie our selues to mans iudgement, that is to
 say, to thinges meere cyuill and politique, &
 to thinges indifferent. For it must not be that
 a faithfull man be partiall in pollicy, neither
 that he violate the publique peace, as long as
 he may keepe & maintaine it without offence
 to God, or trouble to the quiet of his cōscience:
 But it behoueth that he obaie the ordinances
 of the Magistat, & keepe the statutes, lawes &
 customes of the countrie where he dwelleth,
 carefully watching that he giue no occasion of
 offence, nor suspicion that he will innoate or
 alter any thing in the estate & policy of the cō-
 mon wealth.

*Of the vj
 of ciuill &
 politique
 thinges.*

As concerning things indifferent, we must
 follow the counsell of S. Augustin writing to
 Ianuarius: that when the thing that is com-
 manded of men is not contrary to Faith, nor
 to good customes, we must hold them for indif-
 ferent, & not gaine stand in any thing whatsoe-
 uer: to the end to keepe peace with those with
 whom we are cōuersant. For which cause Wis-
 ator bishop of Rome, was sharply reprovued by
 Ireneus & other ancient fathers: because that
 for y diuersitie of ceremonies, which they kept
 in the celebration of Easter, he had separated
 his Church from the communion of the East
 churches. The which thing was attributed vñ

*Of the vj
 of thinge
 indifferen
 S. Augusti*

to him for great presumption and arrogancy, that he would go about to subiect al Churches to the Customes and ceremonies which were obserued in his: and for hauing renounced the common confederation, in which he ought to haue abidden vnited and fast knitte, and not to haue broken the chaine of charity, which ought to haue locked together alike all the members of the vniuersall Church.

*The fourth
and last
iudgement,
which is
that of the
conscience.
A good con-
science is a
paradise in
this worlde.*

The last iudgement to which we must answer, is that of our conscience, which either minnstreth vnto vs great consolations, or else great torments, according as it is either euill or well disposed. For we may saie that a pure conscience, is a paradise which we may haue in this world: forasmuch as there is not anie thing which can bring vs greater peace & contentment, be it in prosperitie or in aduersitie.

*A simili-
tude.*

Even like as y body when it is in good health is strong and able to beare the great stormes & colde of winter, and likewise the excessive & vatemperate heat of the sommer: euen so a conscience that is whole, & fully resolued, can beare stoutly al accidents, without yelding or shrinking vnder the burden & waight of any thing whatsoeuer may happen vnto it. Contrariwise an euill and sicke conscience is a very hell, & ther is nothing in y world that may more vex

*A euill con-
science is a
hell.*

and

& torment vs. And as a good conscience is as suger to sweeten & mollifie all our affections: euē so the other is as sharp vinegre, which soureth & troubleth all our ioyes & consolations: And mozeouer as the one is sufficient to resist all tentations: euē so the other is soft, cowardly & vāquished as soon as it is assailed. It is necessary therefore that as we are curicus in looking to the health of our bodies, obseruing for that purpose, the diet and gouernment that is deliuered and appointed by the phisition vnto vs, & contrariwise abstaining from all those meats, & excelle which may offend & alter our health: euē so that we haue the same desire & care to preserue that health for our souls, marking diligently all the rules & ordinaunces of good life, which God the most high and soueraigne phisition hath appointed vs, & taking hēede on the other side, to auoide & shunne that which he hath prohibited and forbidden vs.

Let vs consider a litle, what great pleasure & ioy a man maye haue, who returning home after a lōg iorney into his own house, findeth there his wife, who cometh to take him about tye neck, and embraceth him, kissing and making much of him: doth not this make him by and by to forget all his trauell which he hath endured in his iorney? As contrariwise, if he

shold find his wife after his returne brauling,
 riotous, froward, & who in stead of comforting
 him, would all manner of wayes vex & torment
 him, would not this encrease and double his
 paines & torments which he hath suffered by the
 way? Euen such is the estate of the conscience.
 Although that our enemies comit a thousand
 outrages, violences & villanies against vs: If
 we returning from our selues, & entring into
 our owne conscience, find there one with a cheer
 full & merie countenance, which doth comfort
 & content vs, it maketh vs in a moment to for-
 get all our enemies. But on the other side, if it
 be naught, it wearieth vs in such sort, that we
 shall not find any house worse then our owne,
 nor any place where we may worse quiet our
 selues, then with our selues. I say saith: that
 an euil conscience is as a straight bed, in which
 a man can not stretch him selfe, nor turne him
 selfe at pleasure. It is an hard thing for a man
 there to sleepe well & to rest quietly: Likewise
 a man which hath a festered conscience, he can
 not find any place or condition to content him
 & which is not altogether to straight for him.
 This is the cause y^e Dauid so often prayeth to
 God y^e he wil let his imprisoned hart at large,
 that is to say, that he will shewe him this fa-
 uour, that he may alwayes haue a sound & up-
 right

I say. 28. 20.
 A fine simi-
 litude.

I sal. 4. 2

right conscience.

Now to y^e end we may haue such a cōscience, it behoueth that it be wel founded: & that it may be wel founded, it is requisite y^e the only word of God be y^e foundation therof: so as we make no cōscience, but to do those things y^e God hath forbidden, & to leaue vndone those things that he hath commanded. Forasmuch as he that wil stretch out his conscience beyōd this, knoweth not how to saue himself, but that raging beyōd the bounds of Gods word, he must haue infinit scruples, which shall vex him continually. And to be short, there is nothing in the world more pernicious, nor more to be feared, then to confound y^e conscience about such imaginations, or about the commandements & traditiōs of men

The way to haue a good conscience

But here must be noted that the conscience & the peace of cōscience are things diuers, & that they haue diuers foundations. For the conscience (as hath bin already declared) is ruled by the law, that is to say, by the cōmandements, & forbiddings of God. But y^e peace of conscience hath for his foundatiō the Gospel, y^e promises, the grace of Iesus Christ & his righteousness. And as there is no other meane to answer to y^e iudgement of God, but y^e righteousness & innocency of Iesus Christ: euen so is it he alone which can stād vs insted to satisfie y^e iudgment of our

A differēce betwixt the cōsciēce & the peace of the cōsciēce

Iesus Christ onely hath satisfied the iudgemēt of our conscience.

1. Cor. 4. 4

consciences. For if we looke vnto our workes we haue our consciences straight way vexed & disquieted with feare & distrust of not hauing done our duety, in not obeying God, nor keeping of his commaundementes, as we were bound: which was the cause that S. Paul said, that he felt himself not culpable of any thing, but yet for this, he thought him selfe not iustified: to giue vs to vnderstand: that there is nothing that can pacifie our conscience, but the only righteousnesse of Iesus Christ, & not our own, which is alwayes imperfect and defiled with many filths of our concupiscence, and by reason hereof cannot content our hart, nor make vs to take anye pleasure in many of those things we haue done or left vndone: but the blood, wounds & death, & the side of Iesus Christ opened (as S. Barnard saith) is that, which pacifieth the conscience, when as it would thus torment and persecute vs: Behold the freedom & refuge we haue, where we may retire to safefie. To conclude then and here to make an end of this treatise, the righteousnes of Iesus Christ, is the onely meane, whereby wee are iustified before the iudgement of God, of the law, of men, and of the conscience.

F I N I S.

